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The Outlook of Missions

Volume XV

Number 9

September, 1923

FROM 1910-1923 The Boards of the Church have annually held Summer Missionary Conferences. The first was held at Mt. Gretna. Eight were held this year. Read Dr. Casselman's communication in this issue.



THE MISSIONARY CONFERENCE AT COLLEGEVILLE, PA.



OUR THEOLOGICAL SEMINARY BUILDING AT SENDAI, JAPAN

The Growth of THE CHURCH OF CHRIST in the Sunrise Kingdom Depends Upon
the Training of Young Men for This Great Service

JAPAN

Japan's geographical position destines her to play an important role in the Christianization of the Far East. Although covering only 160,000 square miles, she encircles the coast of Asia from Siberia to Southern China like a necklace. At the present time there are about 60,000,000 in Japan proper. No other nation has so small an acreage in proportion to the number of its inhabitants. This may explain the eager and very aggressive policy on the part of the Japanese Government to extend its territory. It is worthy of note that America, by the help of the Lord, has made the new Japan. Almost every modern improvement in Japan was taken there from America. Japan is not yet a Christian nation. Probably one in 300 of the population are Christians. However, more of the leading men have become Christians than in most Mission fields, and their influence is being felt all over the world. Count Okuma publicly said that Christianity was necessary for his country as a foundation for morality. Both he and practically the whole Japanese nation know that their own religions do not possess the character of permanence for a modern nation. They have been slow to confess that Christianity is the best religion to exalt a nation and give it strength at home and abroad. Today the Christian religion is being recognized as the hope of national greatness.

The Outlook of Missions

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The Quiet Hour



This is the life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.
—John 17:3.

Gather us in; we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land;
Gather us in.

—GEORGE MATHESON.

God, who sees life whole, sees how essential are those tasks which men count humble, and in His eyes all service ranks the same. That by which He judges men is not the dignity or the inconspicuousness of their work, but the faithfulness with which they perform it.

It would make greatly for religious peace in this country if we all learnt to rejoice when we hear of others finding God in any way, and ceased to insist that our own way is the best.

—A. HERBERT GRAY.

But God is never so far off
As even to be near;
He is within; our spirit is
The home He holds most dear.
To think of Him as by our side
Is almost as untrue,
As to remove His throne beyond
Those skies of starry blue.

—FREDERICK W. FABER.

Let the Christ talk to you, and do not merely consent intellectually, but yield volitionally, definitely, positively, handing over your life, with all its fair and radiant possibilities and with all your sense of failure, to him, and he will perfect that which concerneth you!

—G. CAMPBELL MORGAN.

God is BEFORE me,—he'll be my guide;
God is BEHIND me,—no ill can betide;
God is BESIDE me,—to comfort and cheer;
God is AROUND me,—so why should I fear?

What would the Carpenter of Nazareth say today to the world's toilers? We know what he would say. He would remind them that the life is more than meat and the body than raiment.

—NORMAN MACLEAN.

There are more persons who worry about matters that belong altogether to the future than there are who are anxious to do well the duty of the present moment. If we would simply do always the next thing, we should be relieved of all perplexity. The law of divine guidance is "step by step."

—J. GREGORY MANTLE.

I believe that the most serious men are not the most solemn. I believe that a normal human being needs relaxation and pleasure to keep him from strained nerves and a temper of fanatical insanity. I believe that the New Social State, whatever it may be, will not endure, nor be worth preserving, unless it has room within it for simple play, and pure fun and uncommercial joy, and free, happy, wholesome reaction.

—HENRY VAN DYKE.

Down through the spheres that chant the Name
of One
Who is the law of Beauty and of Light
He came, and as He came the waiting Night
Shook with the gladness of a Day begun;
And as He came, He said: Thy Will Be Done
On Earth; and all His vibrant words were
white
And glistening with silver, and their might
Was of the glory of a rising sun.

—THOMAS S. JONES, JR.

Many things in life are the precious rights of the child of God. Freedom from restlessness, deliverance from the bondage of care, exemption from worry, are divinely given rights of those who have given themselves in entire consecration to our Master and Lord.

—MARGARET E. SANGSTER.

O days of heaven, come again, until this round world is filled with the love of God in Christ, and the multitudes realize that a new era, the era of the love of God in Jesus Christ, has burst into summer bloom and fruitage!

—F. B. MEYER.

THE PRAYER

GLORIFY Thyself in the work of all Thy servants, and give such success to the gospel of Thy dear Son that all the children of men may rejoice to claim their right to be sons of God. Amen.

THE OUTLOOK OF MISSIONS

VOLUME XV

SEPTEMBER, 1923

NUMBER 9

The Summer Missionary Conferences

REV. A. V. CASSELMAN, D.D.

THE summer months are missionary conference months. By the time this reaches the reader all of the eight conferences will be over. At the present writing we are able to report all of them except the one at the Mission House. There are special characteristics which stamp an individuality upon each of the conferences and there are other characteristics which are to be found common to the life and spirit of all of the conferences. It is the purpose of this rather informal account to report some of these things.

The attendance at the conferences this summer has been practically the same as last year, some of the conferences registering an increased delegation and others dropping off somewhat. The average is just a little above that of last year. It is to be remembered that the limit of accommodations at many of our conference locations was reached last year, and it was necessary to limit the delegations. There is one predominating characteristic in the matter of attendance this year which is to be found at all of the conferences. There were fewer visitors and fewer day registrations. The conferences are no longer made up of people who come and go. The classes this year were larger than ever, even where the total attendance was smaller. This is accounted for by the fact that more delegates are coming for the expressed purpose of taking the full course of instruction. More delegates than ever were sent by church organizations. This means that they had a

definite responsibility which they must discharge upon their return home. Realizing this, the delegates at all of the conferences have all been very faithful in their attendance upon the study classes. This is a step in the right direction and is sure to bring results in the life of the congregations from which these delegates were sent.

Another common characteristic of all of the conferences this year was the amount of real class room work accomplished. For the first time this year everybody was given the opportunity of attending both the Home Mission and Foreign Mission classes. This result was obtained by having two study hours. In the Major study hour, the teachers taught the various home and foreign mission classes which were attended by the students whose main purpose at the conferences was represented by this particular topic of study. At a second study hour, the same teachers taught the same subjects and students were free to choose any of the other topics which they had not studied during the first hour. In this way a great variety of study courses were available. In addition to the regular mission study courses themselves, in this second period a course on some phase of religious education was offered by some special authority. It speaks well for the studious purpose of the delegates at the conferences this year that these second study classes were as well attended as the first. It made it hard for the instructors to do double duty, but the result was



STUDY CLASS
AT THE
FREDERICK
CONFERENCE

especially gratifying and rewarded the teachers for their extra hour of teaching.

Another characteristic of the conferences this summer was the emphasis laid on the principles of religious education which were emphasized in the morning devotional theme of "The Growing Christian," and supplemented by the special study class of the Elective study hour. The interest taken in this theme by the delegates to the conferences is splendid evidence of their real purpose in attendance upon the conferences.

Another thing which was also characteristic of every conference was the interest manifested in the subjects of study this year. Everywhere the home mission problem of our Hungarian work was received with the intensest interest and a manifest desire to become more thoroughly familiar with this subject. Our Hungarian work is bound to profit by this intensive study of the subject. The foreign mission theme was also one which lies near to the heart of every member of the Church. In all of the conferences there were present missionaries from Japan who, both in class room, platform and informal fellowship, were listened to with great interest and inspiration. The missionaries made friends for themselves and their cause everywhere.

Japan will be nearer the heart of the Reformed Church because of the living contact of these summer conferences.

There is one more common characteristic of all the conferences which we must mention. The conferences, as never before, were composed of young people. All those who have been accustomed to attend the conferences in former years remarked this fact. This presence of so many young people of the Church for the purpose of being trained for future leadership is one of the finest prophecies of the ultimate success and value of these gatherings.

When we come to consider the things that distinguish the individual conferences, we are met with a very interesting lot of material, much of which must be ruled out by the lack of space to record it. The Frederick Conference came first. They had the splendid new building at Hood College this year which housed the entire conference. Nowhere do the summer conference delegates have more splendid and convenient accommodations than in the new dormitory at Hood. Everything is there necessary for comfort. The great dining room is a source of constant enjoyment. The Hood College farms furnish all there is to be desired in good fresh food, and the good old Maryland

way of preparing and serving it, leaves nothing to be desired. The attendance at Hood this year was almost double that of last year and everybody had the finest kind of a time. The Hood Conference was very fortunate in that the annual conference of the Board of Foreign Missions with its missionaries was held at the time of the conference. This brought many of the foreign mission workers in our Church together at this time at the Hood Conference. There never were so many missionaries at a summer missionary conference as there were at Frederick this year. Perhaps the most solemn and inspiring service at any missionary conference was the Communion and Memorial Service including all of the missionaries, Board members and conference members which was held on Sunday afternoon.

The North Carolina Conference registered the largest number of delegates that they have ever had at that conference. This conference is always distinguished by the large number of ministers and laymen present at its sessions. Of all of the summer conferences, there is a greater percentage of men in proportion to the constituency and number of congregations. The serious attendance upon the classes at this conference is noted by all

the teachers. Because of these facts, it is quite likely that the Conference at Catawba reaches and influences vitally more of the church life of that territory than does any other conference.

The new conference this year was the one at Bethany Park, Indianapolis. Bethany Park is a religious summer resort, some twenty miles southwest of Indianapolis. The conference which has met in former years at Indianapolis and has been fostered by the united consistories of the churches of Indianapolis, was this year transferred to the Department of Missionary Education and made an affair of the Mid-West Synod. Considering the difficulties in inaugurating a conference at a new place, the Bethany Park conference was one of the most interesting, and in many respects one of the most successful of any of those held this year. The attendance was the smallest of all of the conferences, but the work done there and the splendid spirit of the conference made it one of the very finest. "Small, but very good," was the verdict of many of the teachers and leaders who were there. The location of the conference here was in the nature of an experiment, and a great many people were really waiting to hear the verdict of those who were present. At the close of the Con-

SUNSET
SERVICE
AT
BETHANY
PARK



ference a business meeting was held in which all of the delegates expressed their conviction that this was the best possible place in the Mid-West Synod for a conference, and voted enthusiastically to come back next year. Already several cottages have been rented for next year, and we doubt not that the Bethany Park Conference next year will be one of the most successful.

At Tiffin last year the limit of accommodations was reached and it was necessary for the Committee, in some way or other, to make arrangements to limit the delegations. This was done by setting the limit of delegates this year at ten for any single congregation. This precluded the rivalry of large delegations from individual churches and lowered the total registration somewhat, but on the other hand the effect was that of securing a larger registered delegation of persons who came for the entire program. The Tiffin Conference is noted for its very enthusiastic missionary spirit. This is evident in all of the different portions of the conference. Nowhere are classes more regularly and earnestly attended than at the Tiffin Conference. Day after day the Chairman's evening report showed that there was a variation of only one or two in the attendance of all of the classes of the various periods. At no conference

are the platform meetings and the services on the Conference Sunday more largely attended than at Tiffin. It is an inspiration to see Rickly Chapel crowded to its limits for the Conference Sermon. The Tiffin Conference has become a part of the life of Central and Ohio Synods.

Kiskiminetas Conference was one of those at which the attendance was a decided increase upon last year. The increase was not merely in the number of visitors who came—and there are many visitors at Kiskiminetas—but there was a very decided increase in the number of delegates who registered for the entire week. The campus of Kiskiminetas Academy is, in many respects, the most delightful place for a Summer Conference that is afforded the Church. No matter what the weather is elsewhere, it is sure to be comfortable at Kiskiminetas. It was no exception this year. One of the outstanding features of the program at Kiskiminetas was the rendering of the beautiful Home Mission pageant, entitled "America's Unfinished Battles." This was prepared beforehand by the delegations from Greenville. To quote the opinion of one of the pastors of one of the largest congregations in Pittsburgh Synod, "We have never had such a fine Pageant, written by members of our Japan Mission, entitled "The Cross



BREAD
LINE
AT THE
LANCASTER
CONFERENCE



REV. VASVARY'S
CLASS
AT
KISKIMINETAS
CONFERENCE

delegation, with such a fine spirit as the one that we have here at Kiskiminetas this year. This will mean great things for my congregation."

The outstanding characteristic of the Lancaster Conference was its predominance of youthful delegates. In years, it was the *youngest* summer conference we have ever had. The attendance, as usual, taxed the capacity of the seminary building. It was a positive inspiration to see Santee Hall filled full of young, enthusiastic, earnest people. Every speaker who addressed that audience had something to say about the inspiration he received from that group of young faces. Lancaster was the hottest conference of them all, but electric lights on the seminary campus made it possible to have the most delightful of outdoor "lawn services" instead of "platform meetings." The Lancaster Conference is distinguished for this fact: it stays to the end. Other conferences sort of "dwindle out," but the Lancaster Conference is there to the last session. This last session this year was a service of a very special nature. It came on the day set apart by the President as a day of mourning for the late lamented President, Mr. Harding. It was a combination memorial, home missionary, consecration service,

with a suitable address embracing all of these characteristics by the Secretary of the Board of Home Missions.

Next to Lancaster, the youngest conference, and distinguished as Lancaster by its youth, is the splendid Collegeville Conference. Here, too, the young people were in the most evident and jubilant majority. The campus at Collegeville is more conducive to out-of-door meetings than most any other. There are more informal classes and discussions with missionary leaders on the campus at the Collegeville Conference than any other conference. This, in connection with the splendid class attendance, assists in the clinching of conference ideas in the minds of conference people. The Collegeville Conference is noted for its fine music. It seems that there is always to be found there both a splendid pipe organist and a pianist. The combination of these two instruments with the splendid musical talent that is always to be found at the Collegeville Conference makes possible superior conference music. One of the outstanding platform addresses of the Collegeville Conference was delivered by Rev. Ferenc Kovach on "The Contribution of the Hungarian to American Life." Another very distinctive feature of this conference was the presentation of the

Triumphant," by a cast of 65 people from Calvary Church, Reading. These people were under the expert direction of trained workers and presented the beautiful pageant in a way that made its message live in the hearts of the members of the Conference.

The success of the conferences this year is due in no small measure to the earnest, hard-working, enthusiastic conference chairmen, by whose efforts the conferences were so skillfully managed. It is impossible in the space allotted for this article to make mention of the instructors and leaders and speakers of the various conferences. We can only state that never before in summer conferences have instructors worked as hard, or taught as many people as those who gave their labor so freely this year. The thanks of the entire Church is due to these people, who prepared for their work in the conferences so conscientiously and so faithfully and rendered their services so freely and so well. Taken all in all, there was more serious study and work done at the conferences this year than ever before, and there ought to flow back to the churches a stream of missionary knowledge and purpose which will prove to be a great source of assistance to all of the congregations in their efforts for the extension of the Kingdom, both at home and abroad.

The Arabian Missionary Hymn

PROF. J. G. LANSING

THERE'S a land long since neglected
There's a people still rejected,
But of truth and grace elected,
In His love for them.

Softer than their night-winds fleeting,
Richer than their starry tenting,
Stronger than their sands protecting,
In His love for them.

To the host of Islam's leading,
To the slave in bondage bleeding,
To the desert dweller pleading,
Bring His love to them.

Through the promise on God's pages,
Through His work in history's stages,
Through the Cross that Crowns the ages
Show His love to them.

With the prayer that still availeth,
With the power that prevaieth,
With the love that never faileth,
Tell His love to them.

Till the desert's sons now aliens,
Till its tribes and their dominions,
Till Arabia's raptured millions,
Praise His love of them.



RECREATION
HOUR
AT THE
TIFFIN
CONFERENCE

Home Missions

CHARLES E. SCHAEFFER, EDITOR

ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS 1923

TO THE REVEREND SYNODS:

Dear Fathers and Brethren:—

The triennial report of the Board of Home Missions to the General Synod last May gives detailed information regarding the work of the Board during the last three years. The attention of the District Synods is therefore respectfully called to the contents of that report. It will not be necessary to repeat what has been published there, but only to add a few specific items which may be of special interest to the Synods.

Reorganization

At the first meeting of the Board after the General Synod, the Board reorganized as follows: President, Rev. C. E. Miller, D.D., LL.D.; Vice President, Rev. C. B. Schneder, D.D.; Recording Secretary, Rev. F. C. Seitz, D.D.; Treasurer, Elder J. S. Wise; Attorneys, Elder C. M. Boush and Elder F. C. Brunhouse.

The Executive Committee was appointed as follows: Rev. C. E. Miller, D.D., LL.D.; Rev. C. B. Schneder, D.D.; Rev. F. C. Seitz, D.D.; Rev. I. Calvin Fisher, D.D.; Elder F. C. Brunhouse. The General Secretary and the Departmental Superintendents were re-elected for a term of three years. Dr. C. E. Schaeffer and Elder E. L. Coblentz were appointed as representatives of the Board on the United Missionary and Stewardship Committee. The Finance Committee consists of Elders F. C. Brunhouse, E. J. Titlow and E. L. Coblentz. Dr. C. E. Schaeffer, Dr. J. C. Leonard and Elder E. L. Coblentz were appointed as a special committee to advise with the Board of Trustees of Catawba College.

Statistics

During the year five Missions went to self-support, namely: Warren, Ohio; Alliance, Ohio; Sharpville, Pa.; St. John's, Harrisburg, Pa.; St. Stephen's, Lebanon,

Pa. There are now 200 Missions on the Roll, distributed as follows:

	No. Missions	Membership
Ohio Synod	26	4,292
Pittsburgh Synod	24	3,373
Midwest Synod..	17	2,020
Potomac Synod..	35	4,982
Eastern Synod ..	35	6,339
German Synod of the East	10	1,442
Hungarian	49 (approx.)	10,000
Bohemian	2	76
Japanese	2	206

These Missions have a combined Sunday School enrollment of 30,712. They gave for Benevolence during the past year \$92,336; paid for congregational expenses \$352,714; and for pastoral support \$126,747. There are 97 parsonages.

Financial

The net receipts in the General Fund for the fiscal year ending June 15, 1923, are \$196,213, and the expenditures \$265,918. In the Church-building Fund Department there were net receipts of \$199,102, of which amount \$117,639 was received in cash from the Forward Movement and in addition \$2,801 in Liberty Bonds from the Forward Movement. The total assets of the Board amount to \$1,549,526. Because of the financial situation of the Board during the year, no new work was taken on.

Forward Movement

The Forward Movement receipts to June 15, 1923, amount to \$413,782.99, of which \$334,344.12 was in cash and \$79,438.87 in securities. Of the total amount \$53,019 came in the form of designated funds, \$62,896 was used for the Tri-Synodic Board, and \$32,357 for Catawba College. A large number of Mission Churches have already been helped through this money, although final distri-

bution will not be made until at the completion of the Forward Movement.

Church-building Funds

During the year 42 Church-building Funds were enrolled, making a total of 896, of which 748 are Loan Funds and 148 are Gift Funds. The total value of these Funds is \$598,851.31.

Home Mission Day

The receipts of Home Mission Day last November amounted to \$8,759. The Day is again to be observed on November 11th, 1923. A suitable program of songs, recitations and a pageant has been prepared. The offerings this year will be devoted to the general work of the Board. By arrangement with the Forward Movement Commission the cause of Home Missions is to be stressed especially during the months of November and December so that it is hoped that there will be a very general awakening of interest throughout the whole Church in behalf of Home Missions.

General

The various departments of the work continue to function along different lines. The work among the Hungarians is very encouraging. A number of young Hungarian men are being educated at our various educational institutions.

The work among the Italians in Chicago has been discontinued, and the work among the colored people has been referred to local congregations in such communities where colored work is being done.

The Commission on Spiritual Resources and Evangelism has been reduced from fifteen to seven, and the Commission constituted as follows: Rev. E. S. Bromer, D.D.; Rev. H. J. Christman, D.D.; Rev. Adolph Krampe, D.D.; Rev. F. A. Rupley, D.D.; Rev. George Longaker; Rev. Harvey A. Fesperman; Mrs. E. W. Lentz. Dr. Rufus C. Zartman, of Philadelphia, continues as the Evangelist in the Eastern Synod, and Rev. Ernest N. Evans, of Evans City, Pa., since July 1st, 1923, has been in charge of the work of Evangelism in the Pittsburgh Synod. The Board feels that these respective Synods should provide sufficient financial returns to pay for the salaries of these men without

involving the Board in any additional expenditure.

The Commission on Social Service and Rural Work has also been reduced from fifteen to seven, and is constituted as follows: Rev. George W. Richards, D.D., LL.D.; Rev. David Dunn; Rev. C. J. Snyder; Rev. John Summerlatte; Rev. Paul D. Yoder; Rev. C. W. Brugh; Miss Ruth Gillan. Rev. James M. Mullan is the Executive Secretary in addition to his duties as Superintendent of the Department of the East, and Mr. Ralph S. Adams continues as the Rural Church Field Worker. The territory, however, is too extensive for one worker to cover the entire field, and consequently the Board recommends that the several Synods take steps to appoint additional Rural Field Workers and make provision to pay the expenses involved.

In San Francisco, Cal., the Educational Building for the Japanese Mission, erected by the Woman's Missionary Society of General Synod, is nearing completion and will be a great addition to our splendid work on the Pacific Coast.

The Budget

In the Triennial Report a Budget of \$476,000 is indicated as the need of the Board annually. The itemized parts of the Budget show that the Board cannot carry forward its work with a smaller amount of money than therein named. We, therefore, urge Synods and Classes to co-operate in launching the new plan of Apportionment as proposed by the General Synod and to put forth every effort to raise the full amount.

Never was the emphasis upon the need of aggressive Home Mission activity more pronounced than today. Statesmen as well as Churchmen are realizing that the principles of Christianity alone can assure the future of America and the peace of the world, and to incorporate these spiritual principles into every department and relationship of life in America is the supreme task of Home Missions. It is with this in mind that Evangelism, Social Service, Rural Work, work among the Immigrants, and the work of Missionary Education are being carried forward by the Church through its Board of Home Mission.

NOTES

On a warm Sunday in July the attendance in the Men's Sunday School Class in our Mission at Thomasville, N. C., of which Rev. J. A. Palmer is pastor, reached 191. The total enrollment of the school is over 400.

* * *

One of the Missions which went to self-support this year is St. Stephen's, Lebanon, Pa. This congregation was enrolled in 1910 and during these thirteen years the Board paid for pastoral support the sum of \$7,730. In a single year three families contributed the sum of \$18,000 towards the indebtedness of the church. This does not include any amounts that were contributed by the Mission for congregational purposes nor for benevolence. Even from a financial point of view it was a very good investment on the part of the Board to enroll and support this work.

* * *

A neat, little tract, entitled "Glimpses Into Hungarian Life," has been published by the Board of Home Missions and is intended to supplement Dr. Souders' book, "The Magyars in America." It furnishes an intimate look into the home life, the social life and the religious life of these people, both in Europe and in America.

* * *

Professor Alex. Toth, during the month of August, made an extended itinerary among the Hungarian congregations in the Central and Western Classes for the purpose of securing students and money for the Hungarian Student Fund.

* * *

Dr. James I. Good, who made his twenty-sixth trip to Europe during this past Summer, returns to America bringing with him two Hungarian students for Central Theological Seminary.

* * *

Miss Haunig, the Social Worker in the Trinity Mission, Detroit, Mich., in making her report on the Daily Vacation School, makes the statement that five who were scholars the four preceding years, proved helpful as teachers this year, and one was a faithful pianist. The children dramatized the story of Queen Esther on the closing night, and made their costumes, stage scenery, etc.

The pageant, "America's Unfinished Battles," by Fred Eastman, given at the Summer Missionary Conferences, was a great success. It sets forth an interesting work in Home Missions in a very appealing manner.

* * *

The new Missionary for the Dewey Avenue Mission, Rochester, N. Y., is Dr. H. H. Price, of Ord, Neb. We welcome Dr. Price back from the Presbyterian fold into the fellowship of the Reformed Church in which his early years were spent.

* * *

Conferences with the Home Missionaries will be held this Fall in connection with the different meetings of the Synods. Programs are now being prepared with a view of making these conferences as helpful as possible.

* * *

After a long vacancy, the Lisbon, O., Mission has found a Missionary in the person of Rev. M. M. George, of Lafayette, Ind.

* * *

Rev. A. J. Michael, of Freeport, Ill., succeeds Rev. F. S. Bromer as Missionary in Cedar Rapids, Iowa.

* * *

Four very important vacancies in the Department of the West, namely: Omaha, Neb.; Lincoln, Neb.; Sioux City, Iowa; Dexter Boulevard, Detroit, Mich.



MISSION STUDY CLASS AT INDIANAPOLIS
CONFERENCE, REV. JOHN AZARY,
TEACHER

The new Emmanuel Church, Allentown, of which Rev. J. P. Bachman is pastor, will be dedicated on October 7th. This Mission is located in a growing section of the city of Allentown and with its new building is thoroughly equipped for aggressive work in that ripe field.

Daily Vacation Bible Schools

Daily Vacation Bible Schools were in progress during six or eight weeks of the Summer months in practically all of the Hungarian congregations and in a large number of our English-speaking Missions. Probably the largest enrollment was in the Hungarian Church at Detroit. There was an enrollment of 305 children, with an average attendance of 270. Five regular teachers were employed in this school. Many of the other schools had large attendances, namely: the Hungarian School at Akron, Ohio, had 96 in attendance; St. Andrew's, Philadelphia, had 116; Grace, Buffalo, joined with the Baptist Church in conducting a school with an attendance of 150. In Gary, Ind., our Mission joined in the Community Church School, which had an enrollment of 3700. This is the sixth year for this Community Church School, which started with an enrollment of 400.

Changes Among the Deaconesses

Miss Kathryn Allebach, who has been working in the Mission at Winchester, Va., for the past year, has resigned this work and Miss Youngen has been appointed to take her place. A change has also taken place in the Dewey Avenue Mission, where Miss Jessie Miller has resigned and Miss Ruth Fosbinder will take her place. Miss Clara Blanchard has resigned the work at Gary, Ind. In the Japanese Mission in San Francisco, Cal., Mrs. Belle DeCamp has taken the place of Miss Lulu Weseman.

Figures Talk

The following interesting facts are gleaned from the report of Supt. James M. Mullan on the work of the Department of the East:

"Three of the Missions of this depart-

ment have gone to self-support: St. John's, Harrisburg; St. Stephen's, Lebanon; and Grace, Sharpsville. Twenty-four of the Missions have requested reductions in their appropriations for next year, amounting to \$2,515; 45 have requested continuance of the same appropriations; and 4 have requested increases amounting to \$800. The average contributions per member for all local purposes were \$16.52: Eastern Synod, \$17.71; Potomac Synod, \$13.89; and Pittsburgh Synod, \$18.23. The apportionment has been paid in full by all the Missions, except five. About 29% of the Forward Movement subscriptions of the Missions reporting (74) has been paid to date. The additions for 76 churches, or charges reporting, were 1706; losses 905; with a net gain of 801. The additions were splendid, averaging 22 to a Mission. Eleven had additions above 40; four above 50; New Kensington, 93; and St. Andrew's, Philadelphia, 130. But the losses were very heavy and characteristic. There were 905, 53.5% of the number of additions. Twenty-two Missions, about 30% of those reporting, had a net loss for the year."

"The Magyars in America" at the Summer Conferences

At all of our Summer Missionary Conferences the Hungarian work was greatly stressed. The text book, "The Magyars in America," by Dr. D. A. Souders, proved very popular. In most of the Conferences the largest class was that enrolled for this study. We were fortunate to draft into service a number of our Hungarian ministers as teachers of this text book at the Conferences. Among them were Rev. Frank Kovach, at Frederick and Collegeville; Rev. John Azary, at Indianapolis; Rev. L. Bogar, at Tiffin; Rev. O. Vasvary, at Kiskiminetas. We were also fortunate in having Rev. D. B. Clark at the Newton Conference and Dr. Carl H. Gramm at Lancaster and the Mission House. Now that the Conferences are over every congregation should organize a class or more in this study during the months of November and December. The Conferences during the Summer were intended only to be an example of what is supposed to be done in every congregation later on.

IS THE UNITED STATES A CHRISTIAN NATION?

By FRED B. SMITH

I HAVE just been looking over a map of the world which indicates, by varying colors, the extent of the different religions and where they are to be found. It is interesting to observe that the United States is presented in a solid bloc as "Christian." No other color appears. Some other countries have two and three colors suggesting a division in their religious beliefs, but the United States is all under one color, which would seem to convey the idea that this nation is all Christian without dissent. It is not easy to restrain the query about the degree in which this is *true* or *false*, and also as to what impression must be made upon other parts of the world by this classification.

If, as illustration, some educated man in the Orient should have this map, and no other information, and then read the Sermon on the Mount as the basis of Christianity and then journey into New York, Boston, Chicago, Los Angeles, San Francisco, or any other city and stay a while, a strange confusion would certainly sweep over him. In many respects he would never believe what he came in contact with was built out of the philosophy of the New Testament. He would surely doubt the accuracy of the map.

As a technical matter the map maker may be correct for the country is not Hindu, Confucianist, Buddhist or Mohammedan. He can also find much upon which to base his color scheme, but the Oriental wouldn't have this advantage in his view and would be perplexed, to say the least, even with every possible allowance made for the good he might see.

This visitor would not find a cross-roads village or hamlet, a city or town without the church spire or dome signifying the Christian faith. If he counted them all he would find about 250,000 churches. Also Young Men's Christian Associations, Young Women's Christian Associations and a multitude of allied welfare institutions, such as schools and colleges and hospitals and social settlements.

He would discover the greatest philanthropic heart ever known in one people, manifesting itself in \$112,000,000 of vol-

untary gifts since 1918 to relieve the needy in other lands. He would find the least poverty among the 110,000,000 people of any similar number on earth. There would be much of the good, noble and generous to be appraised.

But if he started upon another type of investigation he would be shocked. He would learn some alarming facts, for he would soon discover *America is not yet even numerically evangelized*. The most liberal estimate does not put in vital relation to the Christian Churches more than half our population. Probably 60,000,000 are completely out of personal affiliation to organized Christianity. I recently heard from the lips of the highest authority upon religious education that we have 25,000,000 children who do not have any instruction in religion either in Church, Sunday School or Synagogue. From the standpoint of numbers the nation, as a whole, is a long way from being fully Christian.

Then again, *America is far from being fully Christian in the class and racial struggles*. The bitterness of the industrial strife does not seem to grow less. "Strikes" and "lockouts" are still the weapons of that carnal warfare. Racial conflicts and riots are all too frequent. Great chasms of class divisions are so deep and bitter that it is not strange that voices are heard prophesying these will some day wreck the nation. The brotherhood idea of Christianity does not seem to be very evident in this field, and still presents a tremendous task before the word Christian may be properly written over all our life.

America has a very large lawless element within her borders. Newspapers find ample excuse for headlines calling attention to the "Crime Waves." This lawless element, in recent years, has been revealed in its most hideous form in the willingness of so-called decent people to violate the Eighteenth Amendment of the Constitution. The hoodlums are no longer in the back alleys only, but in largest number are to be found in the palaces of the rich. So long as these well-fed, overdressed society people break laws

and defy the democracy of the Government, America is a long way from being truly Christian.

American politics, to a considerable degree, is anti-Christian. Christianity says, "Bear ye one another's burdens and so fulfil the law of Christ." "God has made of one blood all flesh to dwell upon the earth." "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and thy neighbor as thyself."

The Christian idea is to go to the ends of the earth to help everybody in every way. But a certain political cult in this so-called Christian nation has been shouting "America first," "Beware of entangling alliances," "Let us stay at home and take care of our own." They would try to have us believe that God has made the Americans his "preferred stock," his special "pets." No man with an atom of Christ's idea of brotherhood can call any people altogether Christian so long as this theory of national greed, isolation and selfishness is tolerated. I found thousands of people all around the world during 1921 and 1922 who believe the world cannot be saved for peace until America is redeemed from aloofness and led to complete world service. Therefore, every energy must be expended and every worthy method employed to bring the impact of true Christianity to bear upon the unevangelized areas of our life. From the standpoint of world brotherhood and making Christianity a universal religion no more compelling issue is before America than a new enthusiasm for the home-evangelizing organizations.

The *Yorodzu*, a daily paper in Japan, some months ago said, "It is in the power of America to rescue the world, or to lead it to ruin." If the first of the alternative is to be realized it will be in the degree that the nation does become *pervasively, thoroughly, actually, Christian.*

—*The American Missionary.*

Conference Pictures

Conference delegates desiring any of the pictures taken by Dr. A. V. Casselman at the conferences may receive them by sending him ten cents in stamps for each picture. This merely covers the cost of pictures and mailing. Address him at Schaff Building, 1505 Race Street, Philadelphia, Pa.

Observations of the Treasurer

J. S. WISE

ONE of the most perplexing and trying problems of this first quarter of the twentieth century is traffic. I am forcibly reminded of this while writing these observations. Seated on my front porch, this beautiful August morning, my attention is occasionally diverted by the constant stream of automobiles passing by. The problem concerns not only the City, but the Country as well. At the present moment I am fifteen miles from the center of the City, and yet the traffic is fully equal to that of the average City in the former days of the horse and wagon. Just now I hear the "click-clack" of horse's hoofs. A lone driver of a one-horse chaise is passing. He seems to be out of place. The speedier autos impatiently honk, honk, and swerve around him with haughty disdain. It is tragical. For, just a few years ago, a "rig" like that was "king of the road."

The traffic problem is acute. New laws and new ways of regulating it have become one of the chief concerns of our City and State Governments. Because of this it seems to me that every driver of a car should do all within his power to alleviate the numerous difficulties that constantly arise. Oh, for more thoughtful common-sense! Too many "manipulators of the wheel" seem to think that the pedestrian has no business on the road at all. They forget that quite frequently the despised pedestrian is the very one that makes the good road possible over which they speed so recklessly. He is the local tax-payer and suburban road taxes are quite high.

In the City the traffic-cop likewise too often overlooks the pedestrian. When traffic is halted he keeps his eye on it and never concerns himself about the hurrying public. Why do they hurry? Because they know, only too well, that when they are in direct line of the traffic the policeman is apt to give the signal and the whole line of machines, regardless of their presence, swoops down upon them. It is then a matter of either jump or die. Is the traffic-cop there to protect the pul' or is he there merely to keep machin

moving? He usually acts as though the public had nothing to do with it. Rarely does he compel the "itching" motorist to go back and permit the public to pass after he has "inched" up and is completely blocking the way. Since the policeman does not seem to care, may I not plead for a little more common-sense consideration for the rights of the public from the motorists themselves? Most of them I know, are decent, respectable and ordinarily polite. A little more politeness at the "wheel" and many of the awful and tragic accidents would be avoided.

But my whole purpose in writing the above was to call attention to the fact that, as the traffic regulations of our entire nation have been revolutionized within a few years, so also has practically every other interest in life. Our business enterprises, our methods of farming, banking, accounting, ways of living, all have changed, and rightly so. The stage coach belongs to a past age. So likewise does the cobbler, who not only mended your shoes, but made you a new pair. The old black-smith shop has given way to the modern garage. The musical clang of the anvil is replaced by the shrill shriek of the heavy truck demanding gas.

Yes, everything has changed. And yet there are a great host of delightful people who want to run the Church in exactly the same way it was run by the fathers of old. These good people would never dream of running their business, their farms, their banks, their factories, their stores, their homes nor anything else in the same old way; but the Church—well, that's different. There should be no change there. To me this appears the height of absurdity. I sympathize with them for it is often hard to adjust ourselves to new-fangled ideas and ways. Traffic must not be blocked, neither must the progress of the Church. By the progress of the Church I mean more particularly its outreach and impress; its outreach into new Home and Foreign Mission Fields; its impress upon the fields already occupied. The newer Home Missions deals very largely with this impressive phase of the work of the Church. It functions in Evangelism and Social Service. To do this properly it dare not over-

look its plain duty of providing proper equipment. With America's ever-shifting population, proper Church equipment has become as perplexing a problem as that of traffic. It must be met and your Church-building Department is devoting hours of time and investing large sums of money in its endeavor to solve it. All other denominations are trying to do their part and the Reformed Church cannot escape its share.

The Immigrant must also be reckoned with. Our Home Mission Board never had so perplexing a problem as it now has in developing its Hungarian responsibility. These tasks cannot be accomplished in the same old way as formerly. They are bigger, more complex. They demand much larger investments and for that reason the Board needs much more money. Will the Church give it? That depends upon you, my reader. When traffic is blocked it is a serious matter, but it is infinitely more serious to block the work of the Church. For the present, at least, our Church-building Department is marking time. No new work is being started. We are waiting for the signal to start. Shall it be soon? Many of our Missions are *praying* that it may.

World's Sunday School Convention

World-wide interest is being created in the Ninth World's Sunday School Convention to be held in the City of Glasgow, Scotland, June 18-26, 1924. Although the Convention dates are almost a year in the future, 100 advance registrations have already been made. Delegations are being formed in Japan, China, South Africa, Australia, and South America. Glasgow is preparing to entertain 2,000 from North America. Sunday School workers residing in India, Europe and Great Britain should secure delegate credentials from James Kelly, M.A., 70 Bothwell Street, Glasgow, Scotland. Sunday School workers from all other countries should apply to the headquarters of the World's Sunday School Association, 216 Metropolitan Tower, New York City, U. S. A.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

Community Hymns

For the purpose of stimulating congregational singing and for use at gatherings where it may not be practicable to utilize hymn books, *Community Service*, 315 Fourth Avenue, New York City, has issued a sheet of "Community Hymns." This is a compilation of twenty-five favorite hymns as follows: The Star Spangled Banner; America; Doxology (Old Hundredth); Battle Hymn of the Republic; Come, Thou Almighty King; Rock of Ages; Nearer, My God, to Thee; Onward, Christian Soldiers; Abide With Me; How Firm a Foundation; Lead, Kindly Light; All Hail the Power of Jesus' Name; I Need Thee Every Hour; Holy, Holy, Holy; God Be With You Till We Meet Again; Now the Day is Over; Stand Up, Stand Up for Jesus; Work for the Night is Coming; He Leadeth Me; Blest be the Tie That Binds; Faith of Our Fathers; Love Divine, All Love Excelling; Joy to the World; The Son of God Goes Forth to War; America, the Beautiful. Copies of this leaflet may be secured at \$1.15 a hundred, plus the postage.

Community Service has also issued a bulletin entitled "Everybody Neighbors Through Song," containing practical suggestions for improving congregational singing, which can be obtained at ten cents.

Recreation Congress

Announcement has been made that the tenth Recreation Congress will be held at Springfield, Ill., October 8-12, 1923, under the auspices of the Playground and Recreation Association of America. There will be in attendance delegates from all parts of the country who are interested in the leisure time movement. All the phases of this movement will be discussed, but special emphasis will be placed on *Recreation in the Home and Recreation and the Church*. Some of the ablest leaders and thinkers on problems relating to com-

munity recreation and its value in building for citizenship will be there and lead the discussion. There will be game demonstrations, and a Games' Institute will offer actual training in teaching games.

Information regarding the Recreation Congress can be obtained by writing the RECREATION CONGRESS COMMITTEE, 315 Fourth Avenue, New York City.

"Converted" Automobiles

THE National Automobile Chamber of Commerce, some time since, questioned ministers all over the country, asking for their frank opinion on whether the car was having a constructive influence in Church work. Replies were received from over a hundred ministers.

It seems that ministers are generally agreed that the automobile is a great aid in their pastoral work, increasing the range of their calling abilities about threefold. It is absolutely indispensable in country church work. As to whether cars tend to increase the attendance at service or to diminish it varies with the locality and the congregation. The average opinion on this point was expressed by one of the ministers who said, "A car may be a church aid, but it must be 'converted.'" He added—"Some of ours are."

An observable result of the coming of the automobile has been to extend greatly the radius of the church's reach. People from outlying and rural sections are going into the town and city churches where the fine organ and big choir add effectiveness to the service. On the other hand, in consequence largely of motor transportation, there is a growing tendency to have fewer and larger churches in the country. Just as many one-room schools are today being replaced by handsome and well-equipped consolidated schools, so smaller and struggling churches in the country are giving way to larger churches centrally located, with more extensive programs, competent full-time pastors, commanding larger

audiences and the co-operation of more people over a much greater area.

Many useful suggestions were brought out by the survey, such as a larger use of cars for bringing the aged and infirm to church, for committee work, and for transporting Sunday School children from the more remote sections.

The realization of the utilitarian possibilities of the automobile is just beginning. A few churches are awake to it, but mainly the opportunities have not yet been compassed. Every year more churches are providing cars for their pastors, organizing motor corps, and in other ways increasing the contribution which the automobile is making to church work.

Information Service, a weekly publication of the Research Department of the Federal Council, in a recent issue, said this about us: "The Reformed Church in the United States is one of the smaller Protestant communions, but it has developed social leadership out of proportion to its numerical strength. Typical of its constructive social thinking is the pamphlet bulletin, 'What is the Social Gospel?' recently published by the Social Service Commission of that church, written by Prof. Philip Vollmer, D. D." (We still have copies of this bulletin, No. 1; also of Bulletin No. 2: "The Soul of the Rural Community," by Rev. Paul D. Yoder; of Bulletin No. 3: "The Rural Churches of the Reformed Church," and of Bulletin No. 4: "The Church and the Social Order," by Edward W. Evans, Esq. All of these except No. 3 can be had in sufficient numbers for distribution if requested.)

"FOURTEEN POINTS" ON RURAL LIFE

THE Methodist Commission on Conservation and Advance has recently issued what the *Christian Century* has characterized as one of the most constructive documents ever emanating from the leaders of the Methodist Episcopal Church. In the same connection this periodical says, "Never before has a denomination so completely acknowledged its social responsibility to the rural population of America." The following are the fourteen points of this document:

1. That the church should co-operate with other agencies in developing economic welfare of the farmer.

2. That the Federal Council of Churches should organize a committee to co-operate with other agencies in the solution of national problems affecting rural life generally, such as the tenancy problem and the transient labor situation.

3. That the church should encourage the co-operative movement among farmers as in harmony with the highest ideals of Christian brotherhood.

4. That the health program of the church should be expanded to include public health nursing service for rural people.

5. That the natural resources of the soil should be conserved as a racial patrimony.

6. That the church should provide building and equipment for the social and recreational welfare of our young people, and should carry on a program designed to Christianize all of life.

7. That local churches rendering community service should have larger denominational affiliations. The independent community church has not been justified by experience.

8. The renewal of religious worship in the home is urged as fundamental in a Christian civilization.

9. That interdenominational adjustments be made to eliminate duplications of religious efforts and to assure to every rural family definite and pastoral care.

10. Shift of leading rural pastors to urban centers is deplored. As a remedy for the discrepancy between urban and rural pastorates the church should (a) assist in increasing the economic resources of the parish; (b) enlarge the geographical area of the parish, and provide transportation maintenance; (c) increase the scope of pastoral service.

11. The policy of establishing directorships of rural extension service in connection with Methodist educational institutions is approved and it is recommended that special courses on rural church and community life be established in connection with Wesley foundations at agricultural colleges.

12. That the program of religious education, including Sunday Schools, vacation Bible schools and week-day religious instruction under trained leadership be extended to include the weakest, most distant country church.

13. That the "enlarged parish plan," which includes the joining of several small churches geographically related with some larger central church and the carrying on of a unified program with adequate assistance be considered a solution to the rural church problems in many communities.

14. The county plan of organization of all religious forces is recommended. A central county council of religion supported from the budgets of co-operating churches is recommended as more efficient than several independent specialized religious agencies privately supported.

BOOK REVIEWS

Henry Martyn—Confessor of the Faith. By Constance E. Padwick. Publishers, George H. Doran Company, New York. Price, \$1.50 net.

This is the first volume of a most captivating series of Biographies of the Early Missionaries. The author has made a careful study of the life and labors of Henry Martyn, whom he justly titles as "Confessor of the Faith." He claims no credit for unearthing any new facts about this great hero of the Cross in India, but he aims to give the world of today a fresh interpretation of this ancient worthy in the cause of Missions. There are fourteen chapters with index. In the preface reference is made to the journals of Martyn in which he discloses himself in a self-examination before God, and thus affords the first and greatest source of knowledge of Martyn. A table of dates gives one a glimpse of the outstanding features of the missionary from the time of his birth at Truro, in 1781, until his death at Tokat, in 1812. The book reveals the secret of power with men and may well serve as a guide to useful service in our day.

The Apostle Paul and the Modern World. By Dr. Francis G. Peabody. Publishers, The Macmillan Company, New York. Price, \$2.50.

Many books have been written upon the Life and Labors of St. Paul. Dr. Peabody declares over 2,000 volumes appear in the library to which he had access. Thoughtful Christians will be thankful for this latest book from so able and convincing a writer. The character of Paul is set forth in a very lucid manner, so also is the interpretation of his letters to the several churches, and their influence in the thinking of the modern age. The author assigns two chief reasons for this publication: first—the teachings of the Apostle have been very much clarified in recent years, and second, the attitude towards Jesus, as the Master of souls rather than the source of dogma. Here students will find a fresh and vigorous presentation of the theology, religion and ethics of Paul, and one that will help to solve many of the present-day problems in the Church.

The Friendship Indispensable. By Charles E. Jefferson. Publishers, The Macmillan Company, New York. Price, 75 cents.

Dr. Jefferson spent several months in England during the summer of 1922, during which time he occupied the pulpit of the London City Temple. He was in a position to study anew the Englishmen, and in this small volume he gives his candid views. There is need that the people of these two great English-speaking nations should understand one another, and that they should remain on the most friendly relations. The author gives a fine interpreta-

tion in the first chapter regarding this point. Then he tells of Britain four years after the War; the things that attract; the attitude of Britons toward Americans; his impressions of the City Temple; the religious and political life of the people; the foes of international friendship and the mission of the Church. This is a book worth reading, and its message should be broadcast over Great Britain and the United States.

The Red Man in the United States. Publishers, George H. Doran Company, New York. Price, \$3.50.

This is a most interesting volume of 461 pages, with fifty fine illustrations and maps. It represents a very complete study of the social, economic and religious conditions of the American Indian, under the able direction of G. E. E. Lindquist. The volume is based on exhaustive surveys made in 1919 by the Inter-church Movement, and furnishes the latest available information regarding the Red Man in our country. There is a hopeful looking-forward introduction by the Hon. Charles H. Burke, Commissioner of Indian Affairs. Then follows in a number of chapters a most charming portrayal of the character, customs, virtues and vices of the aboriginal American. Over 185,000 Indians are now United States citizens and more than 70,000 children are in the schools. There are 80,000 Protestants and 65,000 Roman Catholics. Our own denomination is carrying on a fine work among the Winnebago Indians.

The Religious and Social Problems of the Orient. By Masaharu Anesaki. Publishers, The Macmillan Company, New York. Price, \$1.00.

The contents of this book were originally given as a course of four lectures at the University of California, under the auspices of the Earl Foundation Pacific School of Religion. The learned author is Professor of Religion in Tokyo Imperial University. He has a grasp on his subject that compels the attention of the reader, and is thought-provoking. Differences exist, he admits, between the peoples living in the Orient and the Occident, but these are due in large measure to cultural heritages. Great changes are going on in the Far East affecting not only the outward appearance but the very depth of its life. The author raises the question regarding the destiny of the contacts of the two streams of culture and religion in their bearings upon all mankind. A very enlightening chapter relates to Buddhism and Christianity in contact and reaction. The former is responsible for Oriental immobility and the latter for Occidental progress. This is followed by a chapter on the effects of the introduction of modern civilization, and a concluding chapter of much value on Religion.

and the Social Problem. Dr. Anesaki raises problems that may well be studied by those who seek the highest welfare of all Orientals.

The Religion of Lower Races. By Edwin Smith. The Macmillan Company, New York. Price, \$1.00.

Buddhism and Buddhists in Southern Asia. By Kenneth J. Saunders. Publishers, The Macmillan Company, New York. Price, \$1.00.

These two volumes are the forerunners in a series on "The World's Living Religions." They have been prepared under the direction of the Board of Missionary Preparation of North America. The purpose is to give a vivid conception of the present condition of the world outside of Christendom. The writer of the first volume was a missionary for seventeen years in Africa and writes out of a rich and varied experience. Prof. Saunders spent ten years with the Buddhist peoples of Southern and Eastern Asia. In these two books one is given an inside and sympathetic view of other religions in which some things are worthy of retention by the followers of Christ. Too often Christians are ready to throw aside anything that does not bear their label. In this respect missionaries have made very serious blunders in their approach to Orientals. We know of nothing more helpful to students who have the Mission Fields in mind than a careful study of these particular books.

Christian Ways of Salvation. By Rev. George W. Richards, D.D. Publishers, The Macmillan Company, New York. Price, \$2.50.

This is a most attractive title to a very profound and scholarly volume. Our Church may well feel elated over this able publication by one of our foremost theological thinkers. In a

clear, concise and convincing style, Dr. Richards defines eight ways of Salvation, beginning with the true and only way—Jesus. All other ways lead to Him if they are really to direct the soul unto the joys of salvation. It is most interesting to follow the learned author in his descriptions of the ways, and the concluding chapters with certain definite deductions. This book will surely find its way to the study table of every minister, for it is a most valuable help to an interpretation of the true and eternal pathway into glory.

Contact with Non-Christian Cultures. By Daniel Johnson Fleming. Published by George H. Doran Company, New York. Price, \$2.00 net.

Dr. Fleming has prepared a much needed and very valuable case-book. This is the first time such a work has been applied to Foreign Missions. It should get promptly into the hands of all missionaries. Only one of wide experience, at first hand, could succeed as this author has done; every imaginable emergency and situation on the foreign field has been discussed. Varied and comprehensive problems have been put before the student in a clear and concise way, so that he may be prepared to meet non-Christian mentality with the sympathy and intelligence that is now recognized as being absolutely essential. Professor Fleming has seen years of service on the foreign field and has traveled extensively. He has observed keenly. He has acquired an understanding of the Oriental mind and of Oriental problems which makes this book unique in material and treatment. No one could write with more authority; in statements and deductions the work is thoroughly dependable, and calculated to foster tact and judgment. It is a new type of text book for study groups, and should be used widely.

CHRISTIAN STEWARDSHIP

One of the Best Essays Submitted in the Stewardship Essay Contest for Young People

LOUISE CASSELMAN

STEWARDSHIP is an important duty which should be considered seriously by all Christians. It is very necessary to know what it is, because who can reach a goal unless he knows every step and how to meet all emergencies? We hold our ability as a trust from God and in the Bible all the fundamentals of Christian stewardship are revealed. Therefore, no one ought to evade the responsibilities of a steward by saying that he has neither heard of them nor known how to perform them.

God is the true owner of all that we possess which we should make use of and improve in every way possible. Although one may think he is very insignificant as far as the great world goes, God has a place for him to fill. If everybody took the view of the unfaithful servant in the Bible we might be living like the people of pagan times. Fortunately the spirit of stewardship is dwelling in the hearts of many people today and we have all reaped the benefits. Will not these people at the end of their lives have earned the praise,

"Well done, good and faithful servant"? To know that one has taken good care of God's treasures must give great pleasure to the steward. When we borrow a book do we not always take great care of it? Who is not ashamed to hand back a torn one? Then, if we feel this way about a friend's book, we ought to feel more ashamed if, at the end of our lives, we have nothing to show but torn and soiled abilities.

There are three main things of which we are stewards: *time, ability, and money*. Only when one can look back over his past life and see that he could not possibly have given more time to God can he feel that he has been the best of stewards. If you cannot pass this test, begin at once to fill your spare time with something that will help the spread of religion. It might be a good idea to tithe your time, putting aside so much for the Church. Use part of this to attend the religious services regularly, and in calling on strangers, sewing for the poor and other similar things. If all the spare time was utilized, what a wonderful spirit of stewardship the world would have! During the war, many women, who usually just embroidered some useless article, turned to knitting, and the work they did helped many a soldier. *We ought not to wait for some crisis* but begin now and see what we can accomplish.

The second great thing that we are stewards of is ability. Some people seem to have many talents and one might think that anybody could be a good steward if he possessed them. No one should be discouraged, however, for *God has given everybody some skill* and it is the right use of it that counts. A poor man may have but one small plot of ground but if he puts his whole soul in the cultivation of it, it will bear fruit which may excel another man's, who has a larger plot but works only half heartedly in it. Ability

takes in a large field and your special portion to improve and cultivate may be either physical, mental, or moral. One can teach a Sunday School class, help keep the Church records, or, if one has a good voice, sing in the choir. Opportunities for helpfulness may also come outside the Church; for example, some lawyers settle estates for needy widows and orphans free of charge. With all these and many other openings, anyone ought to be able to find some work especially fitted for himself.

Lastly, God has entrusted us with money. Out of this it is *our duty* as good stewards to lay aside a certain part for Him. This is called tithing and was practiced many years before Christ in Egypt, Assyria, Babylonia, India, and China. If these people gave one-tenth of their income ought not we, who have the advantages of the twentieth century, give as freely as they? Many give whenever the spirit moves them and whatever they happen to have. This is not the way. People think it is very natural and right that our government should demand a certain sum from its citizens but they are

(Continued on Page 400)

A Thought

DOWN by the sea on a bright summer day,

We walked along in the sand—
Happily playing, and marking our way
With sticks we had in our hand.

We dragged those sticks that summer day
And made our mark sure enough—
But big waves came and washed it away—
As life's waves *do* when rough.

On the sandy beach—as we walked to and fro.

Our sticks still marking the way—
I had this thought—It's the way *we* go
That the marks are truer *each* day.

—ELIZABETH W. FRY.

THE CHURCH SHOWS GREATEST SIGNS OF PROGRESS WHEN THE PASTORS PUT FORTH THEIR WHOLE STRENGTH IN THE EFFORT TO EXTEND HER SWAY. IT IS NOT A QUESTION OF PARISH, BUT OF PARSON. IF THE PASTOR DOES NOT LEAD, WHO WILL?

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A Prayer for Labor Day

O LORD, our Father in heaven, Thy Son our Master has taught us that thou art the great eternal worker. We thank Thee, that we Thy servants, may enter into fellowship with Thee in all good works. Help us, this day, to recognize more fully that all mankind is bound together by the common ties of labor. Bless all who work for their daily bread. May the spirit of peace and good will bring all, whatever their tasks may be, into closer fellowship with Thee and with one another and in more useful service. And may all receive a just reward for their labors here, on earth, as we know they will from Thee in thine eternal Kingdom, through Jesus Christ, our Lord. Amen.

THE SAME WORLD

WE inherit and inhabit the same world; and we choose for ourselves what we shall do with all that it offers, whether meat or poison, foulness or fairness, vice or virtue. One man sees the thing to do, and does it; the other is blind to duty, insensible even to his own advantage. There are various sorts of genius, reading the world; a Kipling writes, a Titian paints, a Brahms makes music, a Saint Gaudens models; and each man presents what he has felt or heard or seen. Yet it is the same world for all of them; the same world in which there are commonplace, dull minds as well as the live, brilliant intellects who confer glamour and luster on existence where they come.

What is the great advantage rich men have over the poor? As soon as the rich man is out of his house, away from his grounds and not an occupant of a vehicle, what has he to enjoy more than the poorest? We all have sun and rain, sea and land, trees and grass and flowers. We are subject to the same laws of health. We

have the same time allotment; we all must go through the one narrow gate at last. It is so strange that the "wealthy" should set such store by the number of things they collect. What is the use of piling up great possessions if they crowd out the soul?

We listen in delight to a speaker's golden eloquence; we read a book that depicts an earthly paradise; we meet those who are "blest" with a large portion of this world's goods. And we imagine that life deals far more tenderly with them than with us. Often we imagine they are having a good time, while we are relatively miserable. But the truth is that we have as valuable a chance as they had, for between the extremes of comfort and discomfort the range is surprisingly narrow. If a man has some gnawing illness or some preying sorrow, what does he care for anything else? Others may envy him, but he has no immunity from pain and grief. He may buy anything the shops sell; he cannot buy joy, for it is not in the market at a price.

Instead of envy for those whom the fates seem to have used better, let us be mindful of the rich blessings that abound for us, if we will but take them and make them our own. There is as much for each of us as there is for any one anywhere. Sea or land or sky, the elements are ours, for equal profit-sharing. The life of humanity is round about us, and we may mingle with it as we choose, for better or for worse. The inequalities of the social scheme, of which so much is said, are not nearly so impressive as the prevalent equality, the diffusion of privilege, the power of the weak and the wealth of the poor.—*Philadelphia Public Ledger*.

"The Bible House"

ALLIENE S. DECHANT

IN a nook by itself, on the campus of Miyagi Girls' School, is a small, two-storied, weather-beaten Japanese structure lovingly called "The Bible House." It is not small, nor is it weather-beaten, however, in influence, for, out from its paper sliding doors, during the past 15 years of its "diploma grant" existence, backed by ten earlier years of non-diploma history, have gone 53 graduates. Five of these Alumnae are wives of pastors, one is a Y. W. C. A. worker, one is a teacher, 12 are active evangelists, and the remainder are married to men of various occupations.

The 12 active evangelists are at work in 11 cities and towns in six different prefectures. Three evangelists received diplomas this year, and one student was granted a certificate. They are: Miss Setsu Asaka, located at Omiya; Miss Ai Momma, Aomori; Miss Masa Izumita, Ishinomaki; and Miss Tsune Suzuki, Ichinoseki.

The present enrollment is encouraging, for the preparatory department has three students, and the first and second years four each. They supply a total of seven Sunday Schools outside of Sendai, in

addition to the four Sendai churches. Then, too, they conduct every Sunday a model Sunday School at the school, supervising the 70 pupils and their 13 teachers. Among the red-letter days at the Model Sunday School is Flower Day, when each pupil brings flowers for the sick in the Railroad Hospital; Easter, Christmas, and Picnic Day. Under the supervision of the Bible House girls a monthly is issued by the Model Sunday School, to which the pupils contribute.

The two-storied Japanese house contains ten bedrooms, two miniature classrooms and a reading room. It possesses but one Kansas organ that is used from morning until night.

The girls' day begins at six o'clock and closes at 10 P. M. In their two classrooms the following subjects are taught them by a staff of experienced teachers, many of whom are specialists:—The Old Testament, the New Testament, Morals, Christian Doctrine, Sociology, History of Christianity, Religious Education and Psychology, European History, English, Japanese, Romaji, Methods of Evangelistic Work, Elements of Nursing and Social Work, in addition to Organ, Piano and Singing.

A representative five tend to show the



BIBLE WOMAN'S BUILDING AT SENDAI, JAPAN

kind of students who are enrolled: One is a minister's wife; one has three sisters who are Bible-women; one has a brother who is a minister; one is a daughter of a minister; and one has Buddhist parents who are opposed to her becoming an evangelist.

Pray for these, your evangelists to be. Remember them especially in your prayers, when they leave this, their beloved "Bible House," and go out to new and difficult posts of honor and sacrifice. They have much opposition to overcome, and temptations are many.

And when Foreign Mission Day comes round, dip deeper into that wide pocket of yours and draw out a new bill or two to be converted into yen that will build these, your girls, an adequate building, worthy of them!

Miyagi Girls' School News

The 37th year of Miyagi Girls' School opened auspiciously on the morning of April 9 with an enrollment of 390, 130 of whom are in the Higher Department, 219 in the Lower Department, and Specials 41. The Higher Department enrollment is divided as follows: Bible Course, 11; Domestic Science, 55; English, 54; Music, 10; a record enrollment.

* * *

Higher Department chapel now is crowded. Added significance to its inspiring service, each morning, is the organ or piano prelude played by a member of the music faculty.

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Mrs. Tamae Ono, head of the Domestic Science Department, was given a farewell and a rousing send-off by alumnae, teachers and the student body, prior to her embarking on a two years' sojourn in America. She will study Domestic Science at Hood College, Frederick, Md., and at Columbia University.

* * *

For the first time in the history of the School eight new teachers, all Christians, were added to the faculty. They were welcomed by the School April 25. They include Miss Mary Virginia Hoffheins, Martinsburg, West Virginia, a Hood graduate, who arrived in Sendai April 7, to give three years of service in the Music

Department; Miss Gertrude E. Pamperrien, Mission stenographer, who teaches two hours of sewing a week; Mrs. Kurose, Mathematics and Pedagogy; Miss Uchimura, Domestic Science; Miss Mori and Miss Yamada, Music; Mr. Horiuchi, Bible and Church History; and Mr. Tsukui, Civics and Economics.

* * *

Among the welcomes accorded the new students were those given by the School, the Y. W. C. A. and the English Club. The Rainbow Club's initiation was also successful. Each organization has since added many new members.

* * *

The annual Cherry-blossom Viewing was held April 25, immediately following the formal welcome to the new teachers.

* * *

The English Club, which held a recent election, has a record enrollment of 33. Its three officers, president, vice-president and secretary, are chosen from each of the three Higher English Department classes respectively. A prize has been offered to the club member who composes the best club song set to a familiar tune.

* * *

Dr. C. C. Pierce, president of the Japan-American Society of Los Angeles, California, was a recent speaker at chapel.

* * *

English Club members and a number of teachers had the pleasure of hearing Professor Harold E. Palmer, linguistics advisor to Japan's Department of Education, give a lecture on "Speech Habits." The talk was given, through the influence of Professor Paul L. Gerhard, at Tohoku Gakuin, North Japan College, in the presence of a large and interested audience.

* * *

On May 23 the Senior Class of the Lower Department went on its four-day excursion to Nikko, Lake Chuzenji and Shiobara. Among the teachers who accompanied them were the Misses Weed and Otte. The School held its annual outing at Narugo Hot-springs.

* * *

The sum of Yen 400 was earned by the Y. W. C. A. May 18, for summer conference purposes, at the musical event of the

(Continued on Page 416)

Ten Strenuous Days in the Mountains of Aizu

AT the request of Rev. W. C. Nugent, who is now responsible for the work in Aizu, the writer recently accompanied him on his first tour through the mountainous half of his field. Attended by our faithful Evangelist Takaku, who is always our indispensable companion in this region, we left Wakamatsu Sunday afternoon and spent ten days doing a circuit of a little less than 150 miles, ascending the valley of the River Tadami, crossing a pass, and descending by another principal river to Wakamatsu.

We rode on our bicycles where the going was good, and used them as baggage carriers where it was not. My sturdy old Rambler, twenty-five years ago the property of Dr. DeForest, carried me and my baggage, over 200 pounds, plus a stereopticon outfit weighing 30, without a whimper, and required no attention all the way save a bit of oil and a few puffs of air.

Several Surprises

For me it was about the twelfth tour. One thing that surprised me was the vast quantity of unmelted snow remaining in the vicinity of Tadami town. Usually by the first of May the road is open; but this time it cost us a severe struggle to get through. It is no joke to shoulder a heavily loaded bicycle and climb over what is left of a great avalanche or to push through a half-mile or so of deep slushy stuff that lies on the road where it is shaded by thick woods.

Another thing that surprised me was that at every stopping place, without exception, the lamps of two years ago had been replaced by electric lights. We were told that both of the valleys we traversed would soon know the screech of the railway. It will pay to lay the rails just to bring in turbines and dynamos. The force of the River Tadami is tremendous. Draining a wide region where the snow piles up ten feet and more every winter, and hardly melts up before the next autumn's flakes begin to fly, it races down its steep valley, rustling and rattling like a great green serpent that no man can tame. But it is to be tamed, and we shall have a *million horsepower*, more or less.

Address at a Buddhist Funeral

For me an unusual incident occurred at Kurosawa, opposite Tadami. A ferry-

boat had struck a snag and capsized, drowning the ferryman and a number of school children. The funeral was being held at the Buddhist temple when I arrived. The principal man in the village, who is an advocate of total abstinence, and has been for years a most assiduous friend and attentive hearer, introduced me to the priest and asked that I say something to the mourners. I discoursed briefly on the Providence of God, while my courteous friend the priest in his resplendent robes raised clouds of incense that filled the room.



TEACHERS AND PUPILS, MI

Introducing "Nicodemus Star"

We were able to hold ten good meetings. Not to weary the reader, we will omit details and tell of our visit to Morito at the foot of the pass. Our host's name is Hoshi, which means "Star." But nearly every one in Tateiwa Township bears that name. For instance, we heard that the township had just held an election for representative, and Hoshi-Keizo had a majority of one vote over Hoshi-Sawaji. Both happen to be inquirers with whom we are in constant correspondence, and both have long since applied for baptism. Our host's full name is Hoshi-Tamiji, his

given name meaning "ruler of the people," which is just the same as Nicodemus in the Greek. So you may call him "Nicodemus Star" if that is easier to say than Hoshi-Tamiji.

Some years ago Hoshi-Sawaji asked us to call as we passed the house of Tamiji San. We found him dead drunk, huddled up on the ground in the entrance to his house. Soon afterwards he was deathly sick. As he was recovering, too weak to move, knowing that the liquor was to blame, yet unable to break the bonds that held him in deep dejection, the postman handed him a pamphlet that I had sent him, Kanamori's "The Christian Belief."

A Baggage Tag to the Rescue

Mr. Nugent set up the stereopticon. The fuse blew out and the house was in darkness. I happened to have a baggage-tag with me from which we got a tiny wire that saved the situation. Mr. Nugent spoke on Christ, the Way, the Truth and the Life. His pronunciation is remarkably good, and he is able to hold the attention of his audience. I explained the Elijah film and stressed the two points: that there is but one true God, and that the people who understand this and have the power to save society usually come, like Elijah, from the country.

Tamiji's Great Ambition

Then followed the usual after-meeting about the open hearth in the center of the house. Our host remarked: "Because I have stopped drinking they say that I am a stingy, grasping fellow. I surely am grasping. I will not be satisfied until Tateiwa Township, no, until all Japan is captured for total abstinence." He does not stop with the boundaries of Japan. He remarked again: "They say we are not patriotic. I tell you it is by the power of Christ that we learn for the first time in our lives what patriotism means."

You may think me partial; but it is a sheer joy to hear that man talk. And he is good to look at. The next morning he loaded our baggage upon one of his horses and proceeded to escort us over the ten miles of the pass. On the way we overtook a man washing his badly wounded face in one of the mountain streams, "What is the matter?" "Had a fall from a bicycle; drank too much liquor." I said: "This is our older brother, Hoshi San; he knows all about liquor." And as the two trudged up the mountain together Hoshi San talked to him. How could any man resist the plea that we then overheard?

So we went our way rejoicing—Takaku San with his foot aching where the wagon crushed it some time ago, I with my bruised knee, and Nugent San with a heart hard hit by that attack of influenza last year—all more or less sore in body, but refreshed by God's own glorious outdoors, and sharing together a joy that no money can buy.

CHRISTOPHER NOSS.



VIEW, SHENCHOWFU, CHINA

Being a man of unusual intelligence, he grasped the message at once and cried "Eureka! Eureka!" only, being a Japanese and not a Greek, he said "Kore da! Kore da!" He was soundly saved, and later Mr. Schaffner baptized him.

As we entered the village he stood in the street waiting to welcome us. Abraham could not have been more courteous to the three angels. While his sons cleaned our bicycles he took us into the best room, and with the assistance of mother, wife, sister-in-law and daughter-in-law, set before us a feast—too rich for men who have speeches to make.

Learning the Japanese Language

BEFORE we left America folks sent us off with good wishes and high hopes that we would soon become efficient missionaries in Japan. However, one important thing most folks forgot was the fact that we could not speak the Japanese language, and that our first two years in Japan were to be spent in Language School in Tokyo, to be followed by another year of study after we got to our field of work. All this time was to be spent in study before we could possibly have a true speaking knowledge of the Japanese. Our school life, on the whole, has not changed a great deal since we left America, only that our surroundings are considerably different and our study is concentrated on one subject only, namely, *Nihongo*.

We landed here last Fall, just one week late for Language School. The next Monday morning we started boldly out to school, this time in a strange country to learn a strange tongue. There were no college portals swung open to us, nor a beautiful campus to greet us. Instead of the grand portals a wooden gate was open over which were written the words "Japanese Language School," with queer characters underneath, which we could not read. The gate led us at once into a building which was once the Akasaka hospital. It is not a beautiful building, and the rooms are built for hospital convenience, some of them having been wards, private rooms, bath rooms, etc. But now, instead of the hospital equipment, there were chairs, a table in some rooms and none in others, and a coal oil stove. All this is far from the American idea of a well-equipped school, but it served the purpose and we have not been the worse off for it. I might say in passing that next January we are to be in the new Union Church building, which is to be built this coming summer for the foreign-speaking people of Tokyo and the Language School. We have now spent almost one year, which has been a happy and useful one for us, with approximately ninety other missionaries of all denominations and from many countries—United States, Canada, England, Germany, Finland, Australia, and Japan. We have had one purpose in common, that of imbibing as much Japanese as our gray matter could possibly hold. We have all struggled over

that same road to "Memory," feeling at the end of one year that we have tried our bit.

We were all divided into classes of seven or eight each. Yes, here even husbands and wives were separated for fear that one might rely on the other, or some young groom might think more of his bride than of studying Japanese. There, in this little circle, with a capable Japanese teacher, we were left to imitate word after word and figure out in our minds what it might mean; for we were not told in English, unless some member of the class bubbled over when a brilliant light came to him. We started with words, then sentences of three or four words, then ten, twenty, later thirty, and gradually working up to approximately forty by the end of the year. After our minds were trained for intensive memory work and our ear became accustomed to the sounds and words it became possible to commit longer passages to memory. Lucky is the person who memorizes readily and can retain it.

Until Christmas time our only work was memorization for four successive hours. During vacation we were to read the first and second *Tokuhon* (first and second readers). The second semester we continued our memory work, read the third *Tokuhon* and began the study of characters. During the third semester our memory work, which until then had been devoted mainly to practical conversation, was to a greater part devoted to Bible work, such as memorizing the fourth chapter of John. In connection with this work we read the fourth *Tokuhon* and continued learning characters.

This brings us to the end of one year of hard work so soon. It has had its encouragements and discouragements. There have been times when we thought we were getting along right well, but such a period was usually followed by a time of discouragement, when one feels that one will never make any progress. Just then some cheerful soul comes along and tells you that you are learning most just when you think you are not learning at all. Others say, "Just as you learn to swim in winter and skate in summer, so Japanese will come to you when vacation comes." Would that we always had vacation!

CORNELIA R. SCHROER.

Tokyo, Japan.

Aggressive Sunday School Work in Japan

The Fourteenth National Sunday School Convention has recently been held in Japan. The meeting place was the Reinanzaka Church in Tokyo, of which Rev. H. Kozaki is the well-known pastor. The report of the Convention was made by Horace E. Coleman, Educational Secretary for Japan. More than 200 delegates were present representing many of the 103 branch associations, corresponding to county or district associations in America. Rev. S. Imamura is the Secretary of the National Association. Mr. Coleman and he work in the closest relationship. Since the World's Sunday School Convention, held in Tokyo, in 1920, the Japanese have been able to finance their own national Sunday School work. At the convention just held they increased the amount of pledges for the ensuing year.

During the Convention a banquet was given to the delegates by the Five-Branch Association of Tokyo. An extensive exhibit of Sunday School material was displayed which gave much information to those who came to Tokyo from different parts of the Empire. Renewed interest was manifested in the Japan Sunday School Building which is to be erected in Tokyo in memory of the late Frank L. Brown, LL.D., General Secretary of the World's Sunday School Association. The branch associations pledged themselves to raise 10,000 yen (\$5,000) of the 40,000 yen needed at the time to complete the portion to be secured in Japan. America has been asked to contribute \$75,000 for this much needed building.

Moving pictures which show the Reinanzaka Church and its fine Sunday School can be rented from the World's Sunday School Association, 216 Metropolitan Tower, New York City. There are other reels portraying Sunday School work in Japan, Korea, Philippine Islands and South America. Many churches and schools have used these films at their Sunday evening service.

Thank God for a world where none may shirk—
Thank God for the splendor of work!

—ANGELA MORGAN.

A Ditty on "Fret Not Yourself"

(The following prose verse appeared in "Huping," the interesting monthly published by the students of Huping Christian College.)

This ditty, containing two verses only, is translated from "The Happy Ditties" in "The Book of Family Treasure." The original text in Chinese runs in a rhythmical order, but the imperfection of the translator's knowledge of the foreign language makes it necessary for him to render it in rhymeless English. He hopes, however, that the translation, though simple and unrefined, will disclose to the American readers one of the many thoughtful precepts, which come down to us in black and white from our forefathers. And, as well it will surprise the English-speaking Chinese to see it told in another tongue.

Fret not yourself! Fret not yourself!
Because vexatious men are apt to get old.
Pitiable is the fool that worries himself
unceasingly; for, how can all mundane
affairs turn out as perfectly as men
desire. Year after year, men are buried
alike under the wild growing grass every-
where, no matter whether you are wealthy
or honorable, or a prince or a marquis.
Therefore, why do you take the trouble
yourself while putting aside the happiness
without enjoying the least of it?

Fret not yourself! Fret not yourself!
That it will be fine or cloudy tomorrow,
can hardly be guaranteed today; so, for
the passing moment, make your parents
happy and cheerful. In harmony should
the members of the family, seniors and
juniors, together live. Be contented with
the coarse-cloth raiment which covers
your body, and the plain vegetables and
rice which satisfy your hunger: for where
else can you find such a happiness like
this? Glory, splendor, wealth, and honor
are but flowers in the eyes. Then why
do you take the trouble yourself?

—A Former Student.

O days of heaven, come again, until this
round world is filled with the love of God in
Christ, and the multitudes realize that a new
era, the era of the love of God in Jesus Christ,
has burst into summer bloom and fruitage!

F. B. MEYER.

THREE HUNDRED READY TO FIGHT MIDIAN IN JAPAN

AMONG the clouds at Gotemba, at the base of "peerless" Mount Fuji, in late May there was a conference of ministers in the service of the "Church of Christ in Japan." Those present were 228 Japanese pastors, 34 American missionaries and a few visitors.

A Japanese friend who saw that gathering remarked afterwards: "That is the most formidable body of men in Japan. Those men are not to be bought with money nor awed by any man-made authority. Religiously they are of one mind and they are always studying and thinking for themselves. Their power is much feared by a certain class of officials."

The conference was held in connection with the commemoration of the *fiftieth anniversary* of the founding of the Church. One day in 1872 eleven young men at Yokohama organized the first Protestant Church in Japan. They quite emphatically declared that they did not propose to be "Dutch Reformed" or "Northern Presbyterian" or anything foreign, but simply followers of Christ. This was the beginning of the oldest and strongest body of Protestant Christians in the country.

Two "Presbyterian" and two "Reformed" bodies and a "Woman's Mission" in America have sent many missionaries to help its progress. These American workers today number 79 men teachers and preachers and 72 single women.

In almost any country but Japan the American missionaries have had to rule the "native church" with parental authority. But the Japanese in all their activities have known how to avoid domination by foreigners. The Church of Christ in Japan was adolescent from its birth, and the missionaries who worked with it had no easy time. But the "young man" has now become an adult and regards the "old man" with increasing gratitude and affection.

Last year the Japanese leaders organized a celebration of the fiftieth anniversary and called representative missionaries into consultation. They proposed to raise a Memorial Fund of \$125,000 to strengthen, unify and develop the Church.

It was proposed by representatives of the supporting bodies in America that they should raise a like amount. So far the (Northern) Presbyterians have sent \$2,500. The Japanese for their part have already subscribed over \$45,000 and paid up over \$15,000, of which they devoted about \$3,000 to this conference. Never was money spent to better purpose.

On account of the division of the field among the various Missions few of the men present had seen more than a few of their comrades. The four days of the conference were therefore filled with a joy quite unusual as conferences go.

The singing was wonderful. To the writer it seemed unbelievably good. Twenty odd years ago on entering a Christian assemblage one could hardly tell what tune was being sung until he found the right number in the hymnal and Japanese who could sing a half-interval (as between *si* and *do*, or between *fa* and *mi*) were not to be found anywhere. At Gotemba we had a real men's choir conducted by a competent and versatile Japanese leader. And when some of the American tenors and basses added the rich timbre of their voices to the Japanese aggregation, under Japanese leadership, the chorus truly symbolized the future of the Church.

We dare not attempt to weary the reader with details—how the leader of the leaders, Pastor Uemura, held the conference true to the best that is in Calvinism; how Pastor Imamura, of the far North, made the keynote speech deprecating "derailment" or going off on a tangent from the course of sound doctrine; how Pastor Tada, of the far South, pitilessly exposed the evils of Japanese society, the chief of them being hypocrisy and egotism; or how Pastor Kawamura, of Shingu, thrilled us as he spoke of the way children can be made to respond to the Gospel and work aggressively for Christ.

Of course there had to be resolutions. Note that in a conference entirely managed and financed by Japanese Christians, at which the American missionaries were invited guests, these statements, with the framing of which no foreigner had any-

thing to do, were unanimously and enthusiastically adopted:

"We determine:

"1. To emphasize atonement by the cross of our Saviour Jesus Christ, the only Son of God, and to manifest the fact of conversion and purification by the power of the Holy Spirit.

"2. To esteem highly the spirit delivered to the Church of Christ in Japan and in co-operation and unity to promote the sound development of this Church.

"3. To plant at home and abroad churches that shall ever grow in strength.

"4. To make more and more cordial the spirit of co-operation and unity between brethren at home and those of foreign lands."

While the resolutions were being passed and the final prayers were being said the long-hidden Fuji broke loose from the clouds and shone resplendent in white and green. Miss Pratt, of Yokohama, the one lady among the missionaries present,

exclaimed: "Oh, it is so beautiful, I cannot bear it." If our readers could have seen that view they would not have accused our friend of gushing. And if they could have seen our Japanese warriors gird their armor on, as at this conference, and could have understood the meaning of all that was done they too would have considered the sight a glorious one.

While we waited for the train at Gotemba Station Mr. Uemura came up to ask me a question: "How did Dr. Faust learn his Japanese?" (One American missionary from each of the four Missions had been asked to address the conference and Dr. Faust had spoken for us, on the subject of Prayer.) I told him: "He just studied at Sendai, following our Mission's prescribed course." "What does he do now?" "Oh, he just runs our Girls' School." "Well, he ought to do nothing but preach." And Uemura San turned away saying "Ii ne" (Wasn't he fine?).

CHRISTOPHER NOSS.



CONFERENCE AT GOTEMBA, JAPAN

THE SIGNIFICANCE OF FOREIGN MISSIONS*

By REV. HENRY K. MILLER, D.D.

THE subject of Foreign Missions is such a broad one that it is necessary to concentrate attention upon but a single phase of it. In this presence it certainly would not be necessary to construct an argument to prove that it is our duty as Christians to carry our message, as far as it is distinctive, to every tribe and nation that may now be ignorant of it, for all the great religions of the world have been missionary in character. Neither does it seem to me to be in place on this occasion to recount the triumphs of the Cross even in the pagan lands where our own denomination has been operating. Our Church periodicals are continually spreading among our membership information concerning that matter. Again, I do not deem it particularly appropriate at present to set forth in detail our foreign missionary work's many needs for money and workers. Those things also are frequently brought to your attention in various ways. Rather would I attempt to set forth the *significance* of this work of foreign missions, which has become one of the most ambitious of human enterprises, viz., to bring every thought into captivity to the obedience to Christ (II Cor. 10:5). What is it all about—this great Christian propaganda throughout the world?

I. Both John the Baptist and our Lord Himself began their public ministries by announcing that the kingdom of heaven was at hand. With John the ushering in of the new era was largely a dispensation of wrath. Evil-doers were to be destroyed. Repentance was necessary if any wished to escape the impending doom. Like all of Christ's Apostles, most, if not all, of whom had previously been the Baptist's disciples, John probably expected the expulsion of the hated Romans and the restoration of Jewish national independence. His was essentially a program of salvation through fear of irresistible, punitive might. On the other hand, Jesus, as we read in Matt. 4:23, "went about in all Galilee, teaching in their synagogues, and preaching the good tidings of the kingdom and healing all manner of disease and all manner of

sickness among the people"—that is, He entered upon His ministry with a constructive program of teaching, preaching and healing. A careful study of His recorded words and acts convinces us that the fundamental aim He had in mind was the establishing of an economy, issuing in an order of society, if you wish, in which God's will, as Jesus knew and interpreted it, would be paramount. Hence, when His disciples asked that He teach them how to pray, quite naturally He directed them to petition God first of all for that very thing: "Our Father who art in heaven! Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth" (Matt. 6:10). Is it not significant that Christ's followers are to desire, before their food, the forgiveness of their sins, freedom from temptation and deliverance from the Evil One—before all these great boons, to crave the supremacy of God's will in the earth in like manner as it is supreme in heaven?

The Jewish people had progressed so far as to acknowledge in words the *primacy* of God's will, but too often in practice ways were found for actually setting it aside while nominally carrying it out. In other words, Jesus' contemporaries, under the cloak of serving God, concealed all manner of selfish conduct. In effect it was a reversion to the pagan spirit, of making man supreme, while at the same time professing to acknowledge Jehovah as Lord of all.

Now, right here we have the first fundamental error of paganism. In their mythologies and theologies pagan thinkers have at times attained to the idea of one Supreme Being, but the great mass of the people are interested in such a Being or in a multitude of inferior deities principally for the aid to be derived from them in the attainment of their own wishes or the successful execution of their own plans. It does not occur to a pagan that "every man's life is a plan of God" or that God superintends or

*Address delivered at Missionary Conference of the Y. M. C. A. of the Central Theological Seminary, Dayton, Ohio, February 2, 1923.

directs the ongoings of the world, "making all things work together for good to them that love God." If there is any plan at all in a person's life, the person himself forms it and then expects his tutelary deity to assist him in carrying it out successfully. If the divinity should not be propitious, that does not greatly trouble the pagan devotee, for there are various ways of causing an unwilling deity to change his mind. The worshipper may discontinue his homage, cease making his offerings and transfer his attentions to some other god. Or he may seek to secure divine favor by making more elaborate and expensive offerings than usual, or by vowing to perform some act or service supposed to be pleasing to the god. Or, again, resort may be had to pressure. There are various ways of doing this. For instance, an insistent petitioner, by proxy, that is by hiring a priest, will repeat his prayer a great many times, for, as Jesus once said, pagans, "think they will be heard for their much speaking." Psychologically the pagan is on the right track, for we all have learned that there is great power in persistent repetition. "A continual dripping wears away the stone." But ethically speaking, such an attempt to coerce a divinity is altogether wrong, for it is not according to the fitness of things that a man should have his way through mere persistency, without regard to the moral quality of his petition. Another way of exerting pressure on a divinity is by performing one of the many acts of magic in the priestly repertoire.

Is it not evident from the above that pagan society as thus permeated by the egoistic spirit is in principle radically different from the kingdom of heaven? There God certainly does not rule in the hearts and lives of the people. *Religion is not the principal thing with pagans*, though it is quite true that in one sense they are very religious (or superstitious). With pagans religion is useful in procuring the individual's or the clan's security and prosperity, being a kind of insurance against various misfortunes and calamities. It may promote the stability of the government by fostering loyalty to the reigning dynasty. It may strengthen the defenses of the nation by cultivating

patriotism and the nationalistic spirit. It may be of great value in the economic world by adding to the rules of trade its own sanctions, or, to state it in another way, by furnishing commercial morality. But with a pagan man religion is not intended primarily to minister to his spiritual perfection so as to make him a more efficient co-worker with God in the progressive realization of an economy or dispensation or order of things in the earth that will be a replica of that which is in heaven.

Left to themselves, pagans could not set up the kingdom of heaven in their midst. Of course, in one sense God has not left Himself without a witness even among those that have no formal knowledge of Him, and the credit for whatever progress pagans have made belongs to God's indwelling in them, not to their own efforts or to diabolic energy. Nevertheless the most advanced peoples of the pagan world had come to a stand-still. Their civilization had become static. Indeed, the very idea of progress was regarded as dangerous. Confucius, for instance, gained his whole significance as a sage from the fact that he stabilized Chinese morality for the very purpose of perpetuating Chinese society without change, on the theory that change means deterioration. But we have learned from biology that when living things cease to grow, they decline, decay and die. Without the introduction of a new principle of life, therefore, the pagan world was potentially dead and would surely have disintegrated.

But, thanks be to God, the Christ who is *our* life, has appeared among the pagans, supplying what they needed for their redemption from death. Through His messengers, the Christ of Gethsemane and Calvary challenges them with the fateful words: "Repent ye; for the kingdom of heaven is at hand" (Matt. 3: 17). He summons them to a complete reversal of attitude, for the reign of God is to supplant man's self-assertion. He of whom it was prophesied:

"Then said I, Lo, I am come;

In the volume of the book it is written of me:

I delight to do Thy will, O my God" (Ps. 40: 7, 8):

He who thrice prayed that He might be spared the cruel, shameful, unjust death upon the Cross, but, finally, like the dutiful Son that He was, submitted freely, saying: "Father, if this cannot pass away, unless I drink it, thy will be done" (Matt. 26:42); He who, though He was a Son, yet learned obedience by the things that He suffered (Heb. 5:8), becoming obedient even unto death, yea, the death of the cross (Phil. 2:8); He it is who, with uplifted, nail-printed hand beckons to those afar-off brethren, challenging them to a like obedience of faith, to the taking up of their crosses and following Him. And, behold, the challenge is accepted. In Japan, for instance, many of Christ's followers reduplicated Christ's obedience unto the death, preferring to be crucified literally, rather than to deny their Lord and God! Everywhere and all the time the foundations of the heavenly kingdom are being laid in the pagan world by the gradual exaltation of God to His rightful sovereignty over men, Jesus Christ Himself being the corner-stone of the superstructure, the temple of God that is being erected with living stones, even the redeemed men and women out of every tribe and nation on the face of the earth.

II. In the second place, the Christian propaganda in pagan communities means that, after the Christian obedience to God through faith in Christ has been achieved, the Christian ethic must be instilled. St. Paul compared the Christian life to a foot-race or other event in the ancient athletic meets. In II Tim. 5:2 he writes very significantly: "If also a man contend in the games, he is not crowned, except he have contended lawfully." In other words, the game of life must be played according to the rules. That is a matter of course. Everybody recognizes that fact. Hence, as soon as human beings came to live together, laws for the regulation of their conduct toward each other had to be enacted. No community life is possible if each individual follows his own sweet will without reference to the wishes, rights or welfare of other individuals. As a matter of fact, communities always have sought to regulate the lives of individuals and groups in order that each and all might enjoy happiness and prosperity. Human nature, being essentially the same

fundamentally, naturally there is much similarity in the rules, regulations, laws and customs that have been evolved through experience. At any rate, they are capable of classification, and thus it appears that certain general principles underlie or are involved in them. The point is that these underlying principles are now antiquated and in their unmodified form are inconsistent with the kingdom of heaven.

(To Be Continued)

(Continued from Page 388)

very skeptical when it comes to laying aside a definite sum for God. It is said that "the love of money is the root of all evil" but that depends upon ourselves. If money is given for a right purpose and spent for something which will bring the world one step closer to being entirely Christianized, it is well disposed of. The Church could do much better work if it knew how much money it would have to depend upon, and the giver would feel like a stockholder and would be as much interested in the business of the Church as a stockowner is in the business section of the paper.

After considering all the points of stewardship, the next thing is to *actually perform* them; beware of simply talking about what you are going to do but never really doing it. Those who have never practiced them should *begin immediately, earnestly and cheerfully*. Also, if one has children, they should be started in the right path while they are still young for if a child gets a good habit instilled into his life, it will be a lasting one.

Good stewardship is a *good investment*. Some may think that the result is nothing but a continual sacrificing for others, but will not God bless the giver? With stewardship comes a greater enjoyment in helping others, a realization of the statement, "love your neighbor as yourself," and, most important of all, a greater faith in God. Besides this, our Church would be helped and the entire denomination would reap the benefit. As this movement for good stewardship spreads, our nation and even the entire world will profit. Therefore, practice stewardship and get your friends to do so and who knows what wonders will be accomplished.

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

Missionary Societies in Hungarian Congregations

IF the tourist who "does Philadelphia" walks east on Arch as far as Fifth Street, he may be surprised to see an opening in the high brick wall that surrounds an old cemetery. He says "What's behind the iron bars in the opening?" Many persons look through the barred opening, but few go behind the wall, kneel on the grave sod or touch the stone upon which is carved the name of Benjamin Franklin. At the end of the journey he will tell his friends, "Oh, I saw the grave of Ben Franklin." He sees many things as he "does" a city, state or country. This brings to our mind a contrasting picture of another tourist,—the great English poet, Edwin Arnold, who crossed the Atlantic Ocean that he might stand at the grave of the American poet, Eugene Fields.

There is an eye sight and a mind sight and between these lies the difference in that which the two persons saw.

We think of this difference as we consider the effect of the summer mission study, especially that part which was related to the Magyar in America. Some delegates could not see the value of spending the time upon the European history and background of the Hungarians; others thought 75 cents too much for the book upon that subject; still others longed for Home Mission subjects with the romance of great distances or picturesque peoples—the Zuni Indians, the Esquimaux, the Spanish American, etc. "You know, other denominations have such interesting people!" But the group—the one gifted with mind sight—caught the vision of the Reformed Church in the United States, English, German, Hungarian, Japanese, with a common missionary motive and a common missionary channel.

The Woman's Missionary Society of

General Synod made provision to publish in the Hungarian language appropriate literature to show the aims and methods of work in the Woman's Missionary Society. Who knows but the present days of deep concern over the dismemberment of Hungary may do for the Hungarian women in America what the days of '61 did for the English-speaking women of America. It was then that organized missionary work was begun.

Recent publications make it possible for us to be fairly well informed about some of the handicaps to missionary work among Hungarian women and children. We must know these to meet them intelligently and sympathetically. We have found especially helpful information in the pamphlet, "Justice to Hungary," and the illuminating article in the August *Missionary Review of the World*, entitled "The Growth of Religious Freedom in Hungary."

"Justice to Hungary" is a petition submitted by the Executive Committee of Arrangement, National Convention of American Citizens of Hungarian Descent, to the United States Congress. It was prepared by Attorney Louis K. Birinyi, presented to Congress by Senator LaFollette, adopted March 3, 1923, and ordered printed. The author says:

"That memorable act of our Senate was the first open act which opened the way towards bringing to the attention of Christian civilization the terrible yet true facts concerning the mutilation and annihilation of Christian Hungary. Thus the truth came out into the open after years of enforced hiding in unpenetrable darkness."

Mrs. John Azary, of Dayton, will write for the October OUTLOOK OF MISSIONS on the theme "Problems of the Hungarian

Women in America." Other articles by Hungarian women and men, for supplementary use with the monthly programs in the the Woman's Missionary Society, will be published during the five months beginning with this issue.

All this information, however, puts us but slightly beyond the first type tourist. We are conscious of a forced approach to that which we desire to accomplish. We must remember that it was the poet in the Englishman that understood the poet in the American, so there will need come some Hungarian women leaders into the missionary societies, conventions, assemblies, conferences. The *qualities of leadership* make for a common understanding, regardless of nationality. Our study will be an empty bubble if it fails to prepare us for more practical things.

An Exchange in Thankoffering Messages

THE account of the Thankoffering of the Woman's Missionary Society of the United Lutheran Church in America will be read with much interest especially by the women of the East who hold in their hearts sweet memories of the "Union Church" and the "Old Cemetery."

Without doubt both the Lutheran and Reformed denominations have been retarded in their missionary enterprises by methods which prevailed in the "Union Church" where it was counted discourteous for one denomination to organize an independent movement. The characteristics developed in the women by the early interwoven life of the two denominations account for the similarity in the methods of work in the Woman's Missionary Societies of the present.

Lutheran Woman's Work for September contains a symposium on "The Thank-offering" to which our General Secretary, Mrs. Zartman, has contributed an account of Our Department.

Among the Workers

THE Woman's Missionary Society of Grace Church, Newton, N. C., of which Mrs. H. A. Carpenter is president, entertained the ladies of Catawba College Missionary Conference on Tuesday after-

noon of Conference Week, from 3 o'clock to 5, in the home of Mrs. F. E. Yount on College Street.

Mrs. C. C. Waggoner had charge of the "Get Acquainted" part of the program. Mrs. J. G. Rupp and Miss Kerschner gave short talks. About fifty women attended.

* * *

We desire to call attention to the Series of Short Reviews by Mrs. E. M. Annessansley on "Following the Dramatic Instinct," by Anita B. Ferris. Each society should have at least one copy of the book.

* * *

It was a fine forward step when Pittsburgh Synod began sending delegates to the Missionary Institutes at Chautauque. This year two delegates were sent there.

* * *

Gifts of Hospital furnishings for the Thankoffering Hospital at Yochow, China, are solicited. Have you doctors or nurses in your congregation? If you have they may be interested in giving such a gift. For information address Mrs. J. W. Fillman, 2213 Tioga Street, Phila.

* * *

Eastern Synod has recently added two new Mission Bands to its roll. Mrs. H. D. Althouse is the leader for the one at Zwingle Reformed Church, Berwick, Pa. Mrs. Elwood W. Yeager is in charge of the one at Catawissa, Pa., St. John's Reformed Church.

* * *

The pamphlet, "Justice for Hungary," written by Louis K. Birinyi, Franklin and Marshall College, '13, may be secured by writing to the Executive Secretary, National Association of American Citizens of Hungarian Descent, 8815 Buckeye Road, Cleveland, Ohio.

* * *

Delegates to the recent Convention of the Woman's Missionary Society of General Synod will be interested to know that Mr. John Finley Williamson, who conducted the Synodical Mid-week Concert, will direct the Song-Leading Conferences at Rock Hill, S. C.; Lake Orion, Michigan, and Winona Lake, Indiana.

* * *

It is a marvel how much information and real news can be packed into a dozen

6 x 9 pages. I'm thinking of *Jottings From Japan*. People who read this little paper know all the newest happenings in our Japan Mission. The subscription price is twenty-five cents. The new editor is Rev. W. Carl Nugent, Wakamatsu, Japan.

* * *

Before this appears, Mrs. Edward F. Evemeyer will have reached her home in California.

Months of mental effort and physical strain in the challenge that our church shall function in its plantings farthest from the home base. This is the story of her vacation.

After leaving Tiffin, where she attended the missionary conference, she traveled through the Northwest, visiting the Mission House, thence through Canada stopping at the different missions en route.

* * *

Through an error the name of Mrs. instead of Rev. Irwin W. Hendricks, D.D., of Chambersburg, Pa., appeared last month in the list of Life Members. Dr. Hendricks was made an honorary member of the General Society by the Missionary Society of his congregation.

* * *

David's Reformed Church, Dayton, Ohio, organized a Girls' Missionary Guild with Miss Clara Stahl as President. Zion Reformed Church, Lenoir, North Carolina, organized with Miss Elizabeth Link as president.

* * *

We have two new workers on the Pacific Coast. Miss Edna M. Vickstrom is the missionary teacher at Los Angeles and Mrs. Bella De Camp the new kindergarten teacher in the Japanese Mission in San Francisco. Our Pacific Coast Secretary assures us they are very competent in their respective positions.

* * *

The Home Mission Packet contains a leaflet of more than ordinary interest to those who appreciate the romance and poetic beauty of legendary backgrounds from which spring the Folk Lore and Fairy Tales of a nation. Mr. Kalman Toth, a student at Central Theological Seminary, has written the leaflet entitled "Folk Lore and Fairy Tales of Hungary."

Mr. Toth is fitted to write on the subject having had his college and seminary training in Hungary.

He came to America a year ago for the purpose of finishing his preparation for the ministry in Hungary.

The separate leaflet can be purchased from either depository.

Thirty-fifth Anniversary

The Woman's Missionary Society Eastern Synod will observe its Thirty-fifth Anniversary on the evening of October 4th with services appropriate to the occasion. At this service the Classical Presidents will bring the special Anniversary Gift to furnish two rooms for our missionaries and their families in the Thankoffering Hospital, Yochow City, China.

An Important Merger of Two Synodical Societies

The Woman's Missionary Societies of Ohio Synod and Central Synod will hold their annual and final sessions on Friday morning, September 28, and close sine die, 12 o'clock.

According to an action taken a year ago a new Synodical Society will be organized by the consolidation of the two societies.

The Prayer Calendar

The prayer for October was written by Mrs. Edwin A. Beck, Yochow, China. More than three years ago at the Reading Convention, Mrs. Beck thrilled us with her portrayal of China's needs. We will recall how she had to hasten away to her sick children, who preempted a large portion of the furlough with going through nearly every possible contagious children's disease. At that time the twins seemed like babies. They are past six now.

Mrs. Beck comes from the Evangelical denomination. Her father was an Evangelical minister. Before her marriage she taught in the Public Schools of Western Pennsylvania, later in the Evangelical Mission at Changsha, China. Since her marriage she has given unsparingly of her strength, "filling the chinks where a filler was needed." This means teaching in the schools, helping with the music, etc., etc.



MRS. JOSEPH LEVY



MRS. F. WILLIAM LEICH



MRS. J. W. FILLMAN

NEW MEMBERS OF THE OFFICIAL FAMILY

THERE is a goodly stream of new life coming into the Woman's Missionary Society with the six women who have been elected officers and secretaries of departments. The constituency will look for a lift in the work, an added enthusiasm and vigor. The realm of methods and material is not exhausted. It awaits the secretary who can pick a sealed combination and give to the missionary world something new.

It pleases us greatly to present these workers to the OUTLOOK OF MISSION readers.

The Recording Secretary, Mrs. Joseph Levy, of Somerset, Pa., is a native of Western Pennsylvania. Aside from her experience in the Public Schools of Pittsburgh and vicinity, she taught in the New Jersey State Industrial School for Girls and was President of the Woman's Auxiliary of the Tabor Home for Children at Philadelphia. She was active in war work; probably the most far-reaching being that of Publicity Chairman of the Somerset County Chapter of the American Red Cross during the entire war. Her missionary activity among the young women and her inspirational addresses at the Institutes in her Synod have made her one of the recognized leaders in Western Pennsylvania.

Almost a year ago Mrs. F. William Leich, our Corresponding Secretary, was one of the speakers at the Institute in Eastern Synod. During that itinerary the women of the Synod attached themselves to the already large circle of friends

in Central, Ohio and Northwest Synods. Mrs. Leich was born and educated in Wisconsin, but since her marriage to Dr. Leich has lived in Ohio.

Mrs. J. W. Fillman, of Philadelphia, has come into a line of work different from that with which she has been associated in Eastern Synod. For a number of years she has been the Literature Secretary of Eastern Synod, having had her apprenticeship in Philadelphia Classis. On second thought we see that it is not so different because her new department—Life Members and Members in Memoriam—is the financial foundation upon which the publishing of literature depends. Mrs. Fillman is active in the Interdenominational Missionary Union of Philadelphia. Her recent extended Western trip gave her an acquaintance with conditions and people on the coast which will assist her in extending the Department of Life Members and Members in Memoriam.

Mrs. C. C. Bost, of Hickory, N. C., Secretary of Temperance, will give, through her gifted pen, the benefit of her study and her convictions upon the subject. These convictions are deep-rooted in the courageous pioneering temperance campaigns of her father, the late Rev. Dr. J. Ingold, in preparing North Carolina to become dry. The literary ability of Mrs. Bost is acknowledged not only throughout the South but over the extent of our Church.

Miss J. Marion Jones, of Bangor, Pa., Literature and Student Secretary, although of New England stock and birth,



MRS. C. C. BOST



MRS. D. A. WINTER

has lived and received her education in Pennsylvania. She was graduated from Ursinus College in '19. She comes to us from the Bethlehem, Pa., High School, where she held a position in the Department of English. This training with natural social qualifications fits her admirably to prepare missionary programs and literature, and to go among the girls of our Schools and Colleges. Miss Jones is the author of four of the stories published a few years ago under the caption, "Early Lamp Lighter Stories."

To Mrs. D. A. Winter, Jeffersonville, Indiana, falls the responsibility of laying the foundation for the Department of Stewardship. She is prepared for the work of Secretary of the department and has started to lay definite plans. Mrs. Winter comes from a long line of Reformed ancestry; by birth and education she belongs to Ohio.

Northfield Conference

THE Seventeenth Interdenominational Woman's Home Mission Summer Conference was held at Northfield, July 5-13, 1923. Registration 522. Reformed 65, of which number only one represented the Reformed Church in the United States. Nineteen missionaries were present representing work in Porto Rico, among the mountaineers of West Virginia, Kentucky, Tennessee; the Indians, Negroes, Italians, migrants and prisoners.

The text books, covering the theme of "Saving America Through Her Boys and Girls," were "The Debt Eternal," "The Child and America's Future," and "Better

Americans." The study of these books brought to us the realization of the great responsibility resting upon us as Christian women to guard the welfare of the children and youth of America along the lines of health, education, recreation and work, and to give them that spiritual training that will help them to combat the evil influences surrounding them, so that they will become an asset instead of a liability to our country. The Church must awake to her share in this responsibility.

The dangers threatening the destruction of the home, God's unit of civilization, through the Mormon Church were vividly portrayed by Dr. J. M. Tibbetts, of the National Reform Association. Mrs. Charlotte Hawkins Brown, principal of a school for negroes, Sedalia, N. C., spoke on the part her race should take in saving America through her negro youth.

The quartette from this school rendered many negro spirituals and melodies for the pleasure of the conference representatives. A pageant, "Women's Gifts to America," emphasizes the value of dramatization in missionary education.

Rev. William E. Barton, of the Congregational Church, was introduced as the husband of Keturah, and author of the "Parables of Safed the Sage." Dr. Barton made a plea for proper recognition of the romance and heroism of Home Missions, and threw out the challenge that only our best men and women be selected for the home ministry.

Rev. Floyd W. Tomkins, D.D., preached the Sunday morning sermon and had charge of the daily Bible Hour. His sub-

jects were: Sin, Repentance, The New Birth, Faith, The Struggles of Life and Love as typified in the lives of the Bible characters of Adam, David, Nicodemus, Peter, Paul and John, respectively. Vesper Services were held at Round Top, "The Olivet of Northfield," where are buried Mr. and Mrs. Dwight L. Moody. In looking away from Round Top over the rolling campus with its beautiful buildings to the

surrounding hills one is reminded of Psalm 121, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth." These hills were an inspiration to Dwight L. Moody in his life of service, and so to one who attended this Conference, Northfield can only stand for Service.

MIRIAM E. FILLMAN.

THE THANK OFFERING

Of the Woman's Missionary Society of the United Lutheran Church in America

By MRS. C. E. GARDNER, *General Thank Offering Secretary*

ONE is limited to a brief period of only five years in writing of the Thank Offering of the Woman's Missionary Society of the United Lutheran Church in America. On that memorable date, November 11th, 1918, the day of the Armistice, representatives of three bodies of the Lutheran Church were meeting in New York City, to merge, thus forming the United Lutheran Church in America. The Missionary Societies of these bodies merged at the same time and became the Woman's Missionary Society of the United Lutheran Church in America.

A brief survey of the history of the three organizations shows that for thirty years the Thank Offering has been an important feature of their work.

The most potent element in the development of the Thank Offering Department is the splendid literature, emphasizing the Thank Offering and its appeal to every human heart, issued by the Literature Committee. Striking leaflets, stories, tracts, prayer cards, mottoes, invitation post-cards, programs for regular and public meetings, exercises and pageants, all excellent, fresh and new each year, and published at a nominal cost, serve to disseminate information and to create a constantly growing appreciation of the Thank Offering. The little Thank Offering box is a constant reminder in the homes, of God's daily and special blessings and a convenient receptacle into which to place the Thank Offerings.

The PURPOSE of the Thank Offering is to "develop the grace of expressive

gratitude" on the part of all the women of the whole church, not only those of the Missionary Society.

The IDEAL is expressed in our motto: "*A daily gift, a daily prayer, that soon the world our Christ may share.*" The prayer that has been adopted as the daily prayer to accompany the daily offering is this:

"Oh, let me give out of the gifts Thou freely givest;
Oh, let me live with life abundant because Thou livest;
Oh, make me shine in darkest places for Thy light is mine;
Oh, let me be a faithful witness for Thy truth and Thee."

The strongest publicity feature of the Thank Offering Department is the Public Thank Offering, held annually, on a Sunday near Thanksgiving. From these public meetings, little or big, with simple Thank Offering Service, an address by the pastor, visiting missionary or interested woman, or the more elaborate ones in large city churches, where impressive and beautiful pageantry is used to teach the Thank Offering lesson, there goes an influence, from an otherwise unreached constituency, of missionary information, and offerings are received that help to swell the Thank Offering Fund other than that secured through the boxes.

General supervision of the Thank Offering Department is vested in a General Thank Offering Secretary, appointed by the Executive Board. Through the Synod

ical and Conference Secretaries, who in turn work through their agents, the Congregational Thank Offering Secretaries, the General Secretary has a direct line of approach to all the women of the Congregational Societies. She assists in the preparation of the material published for the department; prepares the program for the regular Thank Offering meeting; striking suggestions for posters and the bulletin for the official organ, *Lutheran Woman's Work*; prepares a Thank Offering blotter each year, for the Congregational Secretary, on which is featured a striking, succinct reminder of her duties; sends a personal letter annually to these Congregational Secretaries along with the report blank just prior to the time of ingathering when the report is to be returned, and she keeps in close and constant touch with the Synodical Secretaries, of whom there are thirty-four, from the Atlantic to the Pacific and from the Gulf up into Canada, through systematic regular correspondence.

The duties of the Synodical and Conference Secretaries are to keep on the alert constantly for the interests of the Thank Offering, by personal correspondence preferably with all the Congregational Secretaries in the Synod or Conference, and to carry on the work as outlined to them by the General Secretary.

The Congregational Thank Offering Secretaries are the *key* women to the situation for the successful growth of the Thank Offering. Their duties are to place a Thank Offering box in each home in the Congregation, and to see that they are returned at the annual Thank Offering in November; to keep the Thank Offering always before the members of their organization by giving a Thank Offering illustration at each regular meeting, remembering that "*it's Thank Offering time all the time*;" to read, study and practice all the teachings of the Thank Offering literature, to be responsible for an interesting regular Thank Offering meeting in November, and also for the public meeting; to report the results of all this promptly to the Synodical or Conference Secretary, who in turn reports to the General Secretary.

The record for the Thank Offering for

the five years of our present organization is as follows: for the first biennium ending July, 1920, \$50,674.00; for the second biennium, ending July, 1922, it was \$144,397.00 and for the first three-quarters of the first year in the present biennium, \$84,795.00.

This marked increase is encouraging until we realize that if just the members of the Society observed the "ideal" the Thank Offering would be three times as large and the program of activity of our Executive Board that much greater in proportion, for all Thank Offerings go into the General Fund and from it out into the General Work.

The general cultivation of our purpose, "to develop the grace of expressive gratitude" is our aim; the realization of our "ideal" is our hope.

OUR THANKOFFERING AND HUNGARIAN WORK

HAVE you as you dropped your thank-offering into your little box stopped to think how many different phases of Missionary work was being helped because you and hundreds of other women remember their thankoffering boxes at times of special blessings?

It is my purpose to tell you about one phase of the work that is being helped because you do this. This is our deaconess work among the Hungarians. We know that in their native country large numbers of these people are members of the Reformed Church and because of this we are doing work among groups of these people who have come to this country, until we now have 52 congregations with more than nine thousand members. As this work progressed it was found that trained deaconesses could render valuable service to a pastor and his congregation in many ways.

Hungarian pastors and people alike have always emphasized religious education. So one who is to be a deaconess must be trained for her work; for she shares with the pastor many of his most important labors. She helps to mold the lives of the parishioners and of many living within the bounds of the parish.

Realizing this need and the lack of trained workers to fill it the Woman's

Missionary Society General Synod decided to give a part of the thankoffering for the training of deaconesses and also to pay the salaries of some who were prepared to take up this work. Mrs. Stephen Harsanyi was the first Hungarian woman to take up this work. During the triennium ending 1917 a little over nine hundred dollars was paid from the Thankoffering for the salary of a worker and to one student. At the close of the triennium, May, 1923, we find that almost nine thousand dollars has been given for the training of Hungarian deaconesses and salaries for those at work since 1914.

The duties of a deaconess are many and varied. In family visitation her work is most effective, for the women welcome her for two reasons: because she is willing to lend a helping hand as may be needed, also because she lightens the monotony of their lives with her Christian encouragement. Often a busy mother may find a little time to study English and it is the deaconess who can bring together in that neighborhood a few such mothers and teach them from week to week. In this way a friendly relationship grows up and the family is not only helped in their home life but also becomes more interested in the Church and its activities, which makes them happier as citizens of our United States.

Another duty which comes to the deaconess is assisting in the Vacation Bible Schools by teaching the children singing, sewing, cooking, rules of health and sanitation; for the mother is too busy with her household to do this, as we have said one of her duties is to help and encourage the mothers yet her larger opportunity comes in her work with the children.

In many of the congregations there are Women's Societies; here also the deaconess finds a field for helpful service. These societies promote social fellowship and benevolent work among the women of the community.

More and more are the pastors and leaders of these congregations feeling the need of paying special attention to the welfare of the young people, and are organizing them into various groups and societies. In one of our large congregations the deaconess has charge of the kin-

dergarten, and children's work, also the work among the girls, and assists in every way possible in all other church and community work.

The need for the assistance of deaconesses in doing the work of the Church has been felt in various periods of her history and in recent years is more keenly felt. Pastors are now asking for such workers.

As one pastor said, "The deaconess is a valuable asset in the work of a congregation, especially in children's and girls' work."

A deaconess will realize that in order to be successful in her work in any congregation there must be a hearty co-operation between the pastor and herself, and when such is the case every pastor with a congregation of any size and having a deaconess will say as did the one, that the deaconess is a valuable asset, for they will find in her a true Christian, ready to render whatever service is needed at any time in any place, in the spirit of kindness and love.

MRS. B. F. ANDREWS.

Akron, Ohio.

The W. M. S. Department Quiz

(Answers will be found in this number)

1. The opening sentences of a first-paragraph in a leading article are five questions—about what are they?
2. Name the new departmental secretaries.
3. What important pamphlet may be obtained by writing to 8815 Buckeye Road, Cleveland?
4. A fine little paper with news of our Japanese Mission—what is its name?
5. What queer questions did the Japanese student ask?
6. Six years made what difference in our contribution to the support of Hungarian deaconesses?
7. Give the title of the book used by the Girls' Missionary Guild? Can you answer question 6 in the list of questions under Chapter II of the book?
8. What special gifts are you asked to solicit?
9. In what city is Benjamin Franklin buried?
10. For what are we indebted to Senator LaFollette?

How About Your Thank Offering Box?

IS it very much in evidence, or is it hidden away in some neglected corner? Are the sides caving in or are they bulging? Is it gaining in weight every day, proving that some offering has been stored away for the work of the Kingdom? Has it been plundered to pay the little necessary expenses of the household, such as the bills from the butcher, the baker or the candlestick maker? Is it being pushed aside from day to day without even a penny? These are questions that we should ponder right now. The days are going by on rapid wing and soon November, the Thank Offering month, will be here. These are the days of golden opportunity. Do not say that because sugar is so high and clothing so expensive that you will postpone this Thank Offering matter until a more convenient day.

Whatever your blessings have been, the clothing you wear or the luxuries you enjoy, everything comes from your Heavenly Father. When we divide what we have with Him we are only treating Him with proper consideration and love. He owns the Heavens and the Earth, the cattle on a thousand hills, the fruit, the abundant harvests come from His loving hand. It is so easy to be forgetful of His loving kindness. Selfishness creeps into our lives and we are apt to think seriously of the things we want and have planned for our own pleasure.

Has our debt of gratitude been mounting higher and higher as the days have gone by? We cautiously watch the grocery and dry goods bills as they come in and we know that we shall be reckoned with if we do not keep paid up. What a contrast there is in our dealings with God! We are so indifferent about paying what we owe to Him.

Our per capita for the Woman's Missionary Society of General Synod should mount up to not less than \$3.65 for the year. Almost any person with a meager income can give this minimum gift. If the income is not sufficient there are so many ways of earning money for the little box.

A very influential church recently made

an estimate that their Thank Offering should not be less than \$8,000. They divided the membership into twelve groups or circles and asked each one to raise \$600. A friend of mine was assigned to a certain group of 30 members, only one of whom possessed much of this world's goods. They were not poverty stricken but they knew that it would require effort backed by much prayer to succeed in raising the amount. They resolved that they would do it even if it meant self-denial. Some of the women did without butter, some saved street car fare. One woman made fly swatters and fans and sold them for fifty cents a piece. Some sold cookies and doughnuts. Altogether they had a happy time in making sacrifices for the cause they dearly loved.

The day of the ingathering they used a large thermometer and as the boxes came in and the money was counted the mercury rose higher and higher. They were an enthusiastic group until they reached the goal and beyond. Where there is a will there is usually a way is an old saying but a true one.

Where is the mercury on the thermometer of your box? Is it at the boiling point of enthusiasm or at the freezing point of cold indifference? Let us make an inventory of what we have deposited in the little box. How many self-denials have we made? How many sacrifices can we count? Let us look into this matter prayerfully and conscientiously. We are most solicitous that we may make the offering \$50,000 in this, the first year of the new triennium and we can so easily accomplish this with the proper effort and if our hearts are stirred with gratitude as they should be. Our responsibilities are great and they are growing as the opportunities are multiplying. We should not take a long, long time to finish what we have begun. We should complete the Community House and the Thank Offering Hospital in China at the earliest possible moment so that we may enter other avenues of service.

Let us meet these privileges and opportunities with praises in our hearts. Our Father is expecting great things of us and we must not disappoint Him.

Literature Chat

CARRIE M. KERSCHNER

THE title of a leaflet before me is "If ye know these things, happy are ye if ye do them." The re-action from most of the Presidents of Missionary Societies is to the effect that the contents of the program packets help to lighten the burden on their hearts for making the program meetings interesting. Are YE likewise happy?

November Meeting

"Conditions in America" among the Magyars is related in Chapter IV. A teacher at one of the Summer Conferences recommended that the study of this book begin at Chapter III. Have some one relate briefly the history of the Hungarians as written in Chapters I and XI. We need this as a background for our understanding as to their motive for migration to America as well as for the study of the remainder of the book.

Supplement the program for this month with the Fourth Episode from "Glimpses From the Field."

The book, "The Magyar in America," is selling at the special price of 75 cents (not 60 cents as previously stated), for use in mission study classes and Missionary Societies. Program outlines 10 cents each; 60 cents per dozen.

"Better Americans" is just off the press. It has attractive material for the Junior Leader. Only a few copies of the gift book "Taro" remain. 75 cents.

Prayer Calendars may be ordered now. The cover is in keeping with the title of a pageant we expect to announce later. We know everyone will vote it the best one we have ever published. Price 20 cents each; \$2.00 in quantities of one dozen or more.

Eastern and Potomac Synods—please order all of the above from Carrie M. Kerschner, 416 Schaff Building, Fifteenth and Race Streets, Philadelphia, Pa. Other Synods—order from Woman's Missionary Society, 8 Remmele Block, Tiffin, Ohio.

A Review of "Following the Dramatic Instinct"

ANITA B. FERRIS

CHAPTER I

What is the Dramatic Instinct?

The dramatic is a prime force in civilization. The need to give vent to pent-up emotion, to express the joy of living, the instinct which prompts man to imitate, to create.

This desire is born in every child—so we see the baby obeying his greatest urge—which is to eat; consequently everything goes to his mouth—next he is busy with his eyes, ears, nose, tongue and fingers—FINDING OUT! But there is more to find out than his senses can tell him, which can neither be seen, heard, touched nor tasted. And this instinct to DO in order to understand not only to do but to BE. Be the cat that laps his milk, the dog that barks, the engine switching in the yard, Miss Smith, mother's caller—the bright little eyes see all these things and quick comes the impulse to "imitate."

And this urge which makes the child unconsciously, but continually, try to find out things by assuming the personality of another is the instinct which has been named only during the last twenty years, the "dramatic instinct."

This dramatic instinct must *not* be confused with dramatic talent which is rare.

All races, all periods of civilization from the savage to the developed possess this instinct.

The dramatic instinct is shown to be the instinct to learn by doing. To broaden our experience by pushing out of our own personalities and into the personalities of others. It is the natural rebellion of the spirit against life-long condemnation to ONE personality.

MRS. E. M. ANNESHANSLEY.

(Chapter II in Next Issue)

Form of Bequest

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut street, Allentown, Pa., is treasurer, the sum of.....dollars.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Your Projects

THE advice, "Plan now for the year's work," can mean only casting the main outlines of the plan. You will be delighted to find in the study book, "Better Americans," how much planning has been done for you. I hope Leaders will, by now, have supplied themselves with this book so that all will be simultaneously and uniformly studying it and teaching from it. In the first lesson you will lead up to the question, "What can we do to help?" and come face to face with the discussion and the decision as to what shall be your projects. In education generally it has been found lately how valuable in arousing and sustaining interest it is to have a definite project and to teach by project methods. Perhaps you observed how the interest aroused stimulated attendance when there was a definite project, as the filling of Christmas box or a service box or the modeling of a map or the preparation for an exhibit. We have definite objects or aims in this work. Our projects are the definite material and tangible employments which we assume, looking toward unified results or aims. For example, it is purposed to build a church. This is the main project. A group of men assume as their part to construct the foundation. That is their project. Protestant American Christendom has undertaken for its home mission project, "Saving America through her girls and boys." Incidentally, this is giving encouraging recognition to the praiseworthy and fruitful work being done by us workers with the children. Our denomination has its particular sub-projects, the results of which tend to integrate with the results of the main project. Our denominational projects can be taught from our "Rays of Light."

Mission Bands readily understand how they help in these projects through budget, thankoffering, and special gifts. These projects are handed down to us. But the individual Band's very own proj-

ect, which is to be the strong appeal to the children's sustained interest, must now be chosen. Your specific home mission project, by which you want to contribute to better citizenship, will probably be determined according to the Leader's or the children's interest or by what is of local interest. The project you select should be made to function so as to be the center about which to group the lessons. What shall it be? The study book seems to propose the making of a roll of honor. This you may have as one of your projects, but this is not sufficient for that definite and particular work that you want to find to do. Have you in your community people whose type of citizenship can be improved, Americanized? Has your town unsanitary and unsightly spots to cleanse? Have you some neglected plot of ground, the possibilities of which for being turned into a community play ground remain for you to make apparent? Have you a miniature or incipient slum with needy and oftentimes imbecile inhabitants to be helped rather than to be made the laughing stock and jest in the mouths of the people? If you really can not find a project bettering and beautifying your community then look to your church, its yard, and your homes.

Finally, projects should narrow down to the individual. What particular thing will you correct in yourself or train yourself to, so you will be a better citizen? Make clear decision for projects now and give your Band the encouragement that comes from knowing that they stand in shoulder to shoulder array with the children of all Protestant American Christendom for Better Americans.

MRS. M. G. SCHUCKER.



DRAMATIZATION OF ESTHER, AT DETROIT, MICH.

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"The Child and America's Future"

CHAPTER II

Keynote—The challenge of helpless infancy to the Church. There are 6000 babies born every day in the United States. Two hundred and fifty thousand infants under one year of age die annually in our country.

Seven hundred and fifty thousand infants are a secondary toll from unfavorable surroundings and environment.

1. What are the chief causes of infant mortality? Pages 34, 37.

2. Contrast the well-nourished, healthy young animal with the under-fed, handicapped one. Pages 40, 41, 42.

3. What is the proper diet for a baby? Page 39.

4. Is infant wastage confined only to the homes of the poor?

5. How does mortality among mothers affect the infant death-rate? Pages 50, 51.

6. What are the provisions of the Sheppard-Towner Act?

You girls, who are the future mothers of America, should avail yourselves of every opportunity to secure training in home-making and home economics.

The *Ladies' Home Journal*, March, 1923, has a splendid program for a meeting on Child Welfare.

The *Missionary Review of the World*, July, 1923, gives an article on the "Neglected Children of Migrant Workers."

Some practical work along child welfare lines may be carried on in your church by having a "health clown" or a "health fairy" give a demonstration—these workers can be secured through the Child Health Organization of America, 370 Seventh Avenue, New York City.

Child Welfare Exhibits and Motion Picture Films, which will serve your community, may be procured with no cost except transportation two ways from the Elizabeth McCormick Memorial Fund, 848 N. Dearborn Street, Chicago, Ill.



LAST YEAR'S GROUP AT D. V. B. S.,
DETROIT, MICH.

The End of My First Year in Japan

My Dear Friends:

Language School closed on June 2 with an examination and regular commencement. We had school songs (Japanese), farewell speeches by several students (also in Japanese), giving diplomas, and addresses from several seasoned missionaries giving sensible advice and encouragement. Fortunately the latter were in English. June had been such a beautiful commencement month that one could not help but think of gownned processions at home. We wore thin dresses of assorted colors, instead of black robes, and sang songs which we didn't understand, but nevertheless enjoyed the ceremonies. Immediately following them came the most intelligent part—the serving of tea and cakes. The water refused to boil properly, and most of us drank water with our cream puffs and chocolate cake. It was so hot that no foreigner could mind the substitution.

Through Miss Pifer I received a Bible class in a Tokyo church. Since it was necessarily an English class, the members were largely students in different high schools and universities. Less than half of them, I suppose, are baptized Christians, but they certainly are a most faithful group in church attendance. Students go to church in Japan. Pastors at home have a much smaller proportion of school people in their congregations, even in Tiffin. The instruction which they get from a foreign teacher is hazy and unreliable, owing to the language barrier, but the straight Gospel message from a Japanese pulpit must make an impression.

Call us the bait, then, if you like, for we few people aren't much more.

One of these men called on me the other day with a list of questions in his hand. Among them were these questions:

How do you like the Japanese hair-cut?

What are you doing to benefit the world?

What do you think of Japanese public morality?

This man is a senior in the economics department of Imperial University, and you can see that he knows what he is about. But those questions! I *don't* like the popular hair-cut here; and teaching English and Bible does not appear to this Japanese to be a worthy life job; and public morality—that is too large a question to even begin discussing!

Several weeks ago I visited the Yamagata kindergarten. The work is very interesting. Three mornings I went over and watched the children march, and play games, and make paper boxes and cradles. So far as I could observe, the methods were those of American teachers. When the children first entered the room at nine o'clock, they formed the circle, and sang "*Ohaio Sensei*" to the tune of "Good morning to you." The song is a close translation, you see. Then the organist played a hymn tune while the

youngsters quietly bowed their heads and screwed up their eyes. Then they repeated the Lord's Prayer. Then a hearty Japanese hymn, and they were ready for the story hour. Some days it is a Bible story—I heard David and Goliath one day—and sometimes it is a fairy or historical story. Whatever it is they listen as quietly as they can. If they grow restless the teacher stops for a few minutes of lively calisthenics. A half-dozen deep breaths, some "one-two-three-four" arm exercises, or some flying-bird movements soon restore and rest them. Then they gladly go on with the game or story.

At recess time they make mountains and chocolate pie in the sand pile as skillfully as any of the rest of us. They have several swings, too, and a low teeter-totter. Some day, when there is the money in America, they will also have a sliding-board, and more dolls, and a real piano to march by. At present they (the children) manage without them easily enough, because they don't know any better. It is only the teachers who realize what an addition good equipment is to a good building.

The Woman's Missionary Society can feel both happy and proud to be the parent of such a kindergarten.

Very sincerely,

AURELIA BOLLIGER.



CHIDSEY MEMORIAL KINDERGARTEN, YAMAGATA, JAPAN

Temperance Department

MRS. C. C. BOST, *Secretary*

THERE is a proverb which says we find, or we see, what we look for. Since the Triennial Meeting of the Woman's Missionary Society at Dayton, in May, the newspapers and periodicals are teeming with temperance and prohibition data. Perhaps I notice these items more since entering on my duties as Secretary of Temperance, but surely there is more agitation of this issue now than ever before. As this agitation is beneficial to the temperance cause, let us assist in the agitation.

Let me give through this column a greeting to the Secretaries of Temperance of the different Synodical, Classical and Local Societies, with the hope that each may become fully impressed with the importance of the department.

The new "Standard of Excellence" calls for "A full corps of departmental secretaries." This is as it should be, and I take this opportunity to urge Classical Secretaries of Temperance to use every possible method to have a secretary appointed in each local society. It would be impossible to estimate the size of the wave of temperance sentiment that these secretaries would cause to sweep over our land by disseminating temperance items at each meeting.

Please read the following letter to your society:

My Dear Friend:—

The following resolution by the Executive Committee of the Federation of Woman's Boards of Foreign Missions, and presented to the Council of Women for Home Missions for its adoption, is sent to you with the hope that you will give it as wide publicity as possible through your missionary and church publications, and that you will have action taken at every public meeting, urging the women to appeal to their State Legislature and National Congressman for support. Publication of this resolution in local daily papers will greatly aid. Aim to reach every local society.

Foreign Mission Boards will be responsible if they do not act with regard to this danger which strengthens the liquor men in their attempt to hold the saloon throughout the

world. Let your board take action and publish that with the resolution. We have a constituency of millions of women who must help to prevent this dangerous propaganda from gaining ground.

Yours very sincerely,

LUCY W. PEABODY.

Resolution

The Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America at its quarterly meeting, March 29th, 1923, had brought to its attention a petition to Congress, being circulated by the Anti-Volstead League and the Women's Liberty League, to bring back wine and beer.

The Committee deprecates this strongly organized propaganda in certain localities on the part of special interests and wishes to call the attention of Christian women of the land to the insidious danger involved.

The specious plea presented by this propaganda is that we will prevent law-breaking by the legalization of the manufacture of wine and beer.

The Committee believes that the arguments of these propagandists are fallacious and that any modification of the Volstead Act would bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and instead of decreasing would further the illegal sale of intoxicants.

Therefore, the Committee urges the Woman's Boards to give full publicity to the wealth of facts and arguments available and to stimulate their constituency to arouse an intelligent sense of the responsibility resting on Christian women in this great moral issue.

Reliable information may be secured from the Temperance Departments of many Church boards and from Anti-Saloon League headquarters in each state. We would especially recommend that all Christian women read:

- (a) The speech of September 22, 1922, by Senator Morris Sheppard, published in the Congressional Record of that date.
- (b) The pamphlet, "Hold Fast, America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States.
- (c) The special article in THE OUTLOOK (New York City) of March 21, 1923, entitled "Three Years of Prohibition."

While the advocates of light wines and beer make a claim for personal liberty, the Christian women of the land should emphasize the responsibility for the home and future generations, not only in America, but in foreign lands. Appeals have come from the so-called non-Christian lands urging the Church to realize that the failure of prohibition in America will intensify their difficulties and greatly delay their progress.

BOOK REVIEWS

The Woman and the Leaven in Japan

By CHARLOTTE DEFORST

Charlotte DeForest, daughter of the distinguished pioneer missionary, Dr. John H. DeForest, is peculiarly fitted to write the text book for the Woman's Missionary Society and College groups. She spent her childhood in Japan and, after her graduation from Smith College, returned to take up educational work. In this field she has won distinction, being president of Kobe College.

"The Woman and the Leaven in Japan" tells in a simple, direct manner the part that women have had in the development of Christian work in Japan, of their accomplishments of the past and their opportunities of the present. Interesting, fresh material concerning the Japanese home life and social customs of yesterday is contrasted with the life of the woman of modern Japan as we find her in education, business, medicine, philanthropy and patriotic service.

Excellent illustrations are used unsparingly throughout the text book, while another feature of interest is found at the close of each chapter in the form of letters, essays and newspaper articles written by Japanese students.

J. M. J.

Creative Forces in Japan

By GALEN M. FISHER

With his experience of twenty years as Senior Secretary of the International Committee of the Y. M. C. A. in Japan, Galen M. Fisher is well able to present authentic facts regarding the trend of modern Japanese life

OUR
MISSIONARY
TEACHER
AT
LOS ANGELES



MISS EDNA M.
VICKSTROM

and the Christian influence upon it. The purpose of the book can be stated best in the author's own words: "The ruling purpose is not to describe political, industrial, or even religious conditions for their intrinsic interest, but rather to present sufficient facts to enable occidental readers to draw sound conclusions regarding the relation of Christianity to the life of the Japanese people."

This purpose Mr. Fisher has very definitely accomplished and it is with keen pleasure that one follows the logical, coherent development of his discussion. Particularly interesting, too, is the excellent material prepared especially for the text by eminent Japanese Christian leaders while the complete appendices with supplemental material, quotations and bibliography make it an invaluable book for reference work.

J. M. J.



OUR KINDERGARTEN AT SAN FRANCISCO

District Synodical Meetings of The Woman's Missionary Society

Potomac, September 25th to 27th, St. Luke's Reformed Church, Baltimore, Md.; Rev. Atvill Connor, Pastor.

Pittsburgh, September 26th and 27th, Grace Church, Pittsburgh; Rev. F. C. Nau, D.D., Pastor.

Ohio, September 28th, Trinity Reformed Church, Canton; Rev. H. Nevin Kerst, D.D., Pastor.

Central, September 28th, First Church, Canton. Rev. R. W. Blemker, Pastor.

Eastern, October 2nd to 4th, St. John's Reformed Church, Allentown, Pa.; Rev. A. O. Reiter, Pastor.

Mid-West, October 9th to 11th, Gary, Indiana; Rev. J. M. Johnson, Pastor.

Miyagi Girls' School Notes

(Continued from Page 391)

spring term, when, before a large and highly appreciative audience, Alfred R. Gaul's sacred cantata "Ruth" was given, in English, by the senior and junior choruses, assisted by members of the music faculty, who sang the principal roles. Solo parts were capably rendered by the Misses Nishibuchi, Sugai and Sato, and Miss Yamagata had the speaking part of Boaz. Miss Catherine L. Nau played the accompaniments. The choruses, garbed in picturesque costume, reflected the splendid training given them by the Misses Hansen, Weed and Hoffheins. The grand piano was used.

* * *

One of the most worth-while features of the "Y" work is the Monday night class for nurses held by Catherine L. Nau at the Railroad Hospital in Sendai.

* * *

Little Leather Classics were recently presented to the Higher English Department, for "Private Reading" classes, by members of Miss Marie Stough's Sunday School class at Grace Church, York, Pa. Books are most acceptable gifts.

ALLIENE S. DECHANT.

The Will to Live

The will to live means more than the consent to remain alive. It means putting the most into life and getting the most out of it. It implies optimism, good temper and courage—the readiness to accept what the hour brings, of pain and delight. It means the "faith that looks through death" and the fulfillment of duty, whether there is fun in it or not.

To make a success of living is not a matter of brawny anatomy. We rise up to bless many who gave their beautiful lesson to the race from a sick-bed. There is the host no man may number, of those whose noble spirits dwelt in the frailest physical tenements and shone like lanterns there.

But their souls were in command of their lives, and so had power on other lives. In the ordinary social contacts we do not say much of our souls, even as we do not wear our hearts upon our sleeves—and, indeed, it would be morbid if we were loquacious to a stranger in these matters.

Yet the difference among people is established for us by the essential nature and not by "these troublesome disguises that we wear." One brings into the room a pulse-quickenning sense of new life; another brings depression or stupefaction. The first is aglow with vitality; the second is moribund, ambitionless and thought-paralyzing for all the rest where he may come.

Those with the will to live enkindle in others a desire to be like them. That is why we require in our teachers and preachers, before all other qualities, vitality; and it is why the greatest teacher of them all said: "I am come that ye might have life, and have it more abundantly." A mere tame acquiescence in our lot, a pious resignation to existence for a time in a vale of tears, is not living.

Each of us in the struggle is likely to forget that the battle of life is never fought for a man's self alone. Another is always lifted up or pulled down by what we do and are. None ever surrendered without tempting another to give up; none ever fought on without inspiring another to persevere.

In 1818, when the School Board of Lancaster, Ohio, was asked by some of the citizens, for permission to hold a meeting in the school building for the purpose of discussing railroads and the telegraph, the answer was, that "the school building was at the service of the citizens for all legitimate purposes but that railroads and the telegraph were rank infidelity. If God had designed people to travel at the frightful speed of fifteen miles an hour by steam, he would have foretold it by His prophets. It is a device of Satan to lead immortal souls to Hell." (Quoted in Dr. Josiah Strong's book, "Our World," vol. I.)

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Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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